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T H E
FIRST PRINCIPLES
OF
NEW-ENG L A N D,

Concerning
The Subject of Baptisme

Of
Communion of Churches.

Collected partly out of the Printed Books, but chiefly out of the *Original Manuscripts* of the *First* and *chiefest* *Fathers* in the *New-English Churches*; With the Judgment of Sundry Learned Divines of the *Congregational Way* in *England*, Concerning the said Questions,

Published for the Benefit of those who are of the *Rising Generation* in *New-England*.

By INCREASE MATHER, Teacher of a Church in Bolton in *New-England*

Deut. 32. 7. Remember the dayes of old; --- Aske thy Father and he will shew thee, thy Eldest & they will tell thee.
Psal. 102. 18. This shall be written for the Generation to come.

Nihil mihi Authoritatis assumo, sed quæ ab alijs dispersa velut in ordinem Epitomata, Conscribo. *Veget. L. 1. C. 8.*

C A M B R I D G E

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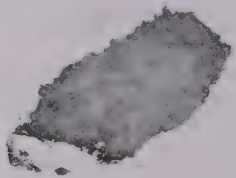
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Uponcerning the ensuing Collection of Testimonies, which are expressive of the Judgement of the first and chief of the Fathers in the New English Churches (as also of sundry others that are Pillars amongst those of the true Congregational way) about the Subject of Baptisme and the Communion of Churches, if any should have Scruples about the truth thereof, they may easily be satisfied themselves, by having recourse to the printed Books out of which these passages are faithfully excerpted. And as for those things which are (as most of the subsequent Collection is) taken from Manuscripts, I deliver by me the Original Scripts, only for a few of them are in other hands, who are ready, to shew them unto such (if any such there be) as shall hesitate touching the Fidelity of this publication. As to that matter therefore no more shall, or needs to be said. My desire at present is only to Command a few things to the serious and Christian Consideration of the Antisynodalian Brethren. Brethren I was once of your persuasion, and thence ran with the more Love and Compassion Spunk unto you. What the Arguments were which caused me to be of another mind, is not here a place to relate, but it shall be done (if God permit) elsewhere. For the present, let it suffice to be said, that Study and Prayer, and much Affliction hath brought me to be of another belief; then once I was of touching the Controverted Questions. And unto you that are still of the Antisynodalian persuasion, I would in the bowels and love of Christ say these few things.

1. Consider that it is possible that you may be mistaken in your Apprehensions. Many things might be mentioned to you, which ought to cause an humble jealousy in you, least you should be. Were there but only Consideration, that so many Learned and godly men are opposed, it ought to cause Trembling, and an holy fear in you, lest your Notions should be Erroneous. It is a Christian Speech and Spirit which blessed Burroughs hath in his Excellent Irenicum (pag. 89.) wrote to such, He that differs in his Judgement from gently learned men, had need to spend much Time in Prayer and Humiliation before the Lord. There is a notable Expression of Basil cited in an Epistle of Luther to the Ministers of Norimberg, who were at vari-



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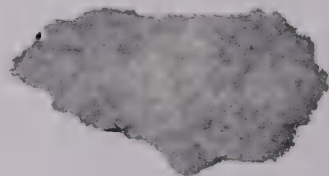
To the Readers.

“variance one from another, He who will separate from his Brethren, had need to Consider many things even to anxiety, he had need break his sleep many nights, and seek of God with many Tears the demonstration of the Truth. Thus, He.

Remember that those you differ from were under greater Advantages and Probabilities to understand the Truth then can be said concerning your selves, For that many of the members of the late Synod undertook to Answer the Questions concerning the Subject of Baptisme and Confociation of Churches, (besides their eminent Piety and enlarged understanding and Capacity in those respects to discern the Truth) had bestowed much Time and pain in seeking and searching after the mind of God about these Questions, cannot be denied. For the most part, when godly, learned men read of the Truth, it is in points which either they have not at all, or not thoroughly and Impartially studied, when the Leaders in the Synod mentioned, had most industriously, and not without prayers and Tears laboured to know the will of the Lord, concerning these Affairs of his house, and Kingdome. Nor is it to be forgotten, how the Lord did in his Providence signally own that Assembly. For at the Time of their second Sessions there was a sore and threatening drought in the Land, whereupon that Synod set a day apart to seek the Lord by Fasting and Prayer, and Immediately upon those Prayers did the Lord give Rain from Heaven, whereby he did from Heaven own both his Servants, and the work which they were about. And herein likewise we may observe a divine Confutation of those Spirits, who impute our droughts, blastings, &c. to that Assembly, or to the Doctrine by them asserted and propagned. Remember also that there have been very worthy men (amongst whom I who am Conscious to my self, that I am the chief of Sinners, am no way worthy to be mentioned) who were against such enlargement of Baptisme at the Synod pleads for yet upon second and wisest thoughts (Neurêpas epwv! Nicêpas epwv!) have taken Cause to change their opinion. This is true concerning some now at rest with Christ, and sundry (amongst whom as I said reckoned) not my self yet surviving. Yet, it is true concerning some Judicious of the Congregational way in England as well as in New-England. It is a word of Observation which I remember Mr Cotton hath in his Letter to Mr Williams. (page 101) where he argueth, that the way of the Right ep itation is not of God, because those who in Simplicity and tenderness of Conscience have been drawn into the error of that way, yet when they have grown in grace, they have also grown to discern the error of the Separation. See same thing we may say is this

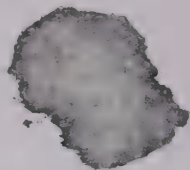
able Case; some who did once Conscientiously and humbly according to their present light dissent from the late Synod, yet as they had a grown in wisdom and grace, and ripeness for Heaven, the Lord with grace then for to see, that their Rigidity in this particular was a falling. Moreover in a Rule as true as Ancient and Common, that whatever Opinion doth & is the maintainers of it to any absurdities it to be justified and rejected as erroneous. It's Everlastingly Certain, that a false Conclusion can never be drawn out of true Premises, especially in verum. Now some that with the biggest Confidence have opposed the Doctrine of the Synod concerning the Subject of Baptisme to uphold their Notions, have been forced to embrace such things as are very Irrational. At these things being put together are enough to bind an humble, and an holy Jealousie over your own Apprehensions. That then is the first word I would seriously and affectionately commend to your Consideration. The second word in this, Consider that if you be mistaken your Error hath, as things are. Circumstanced, no little evil and danger in it. For if you be mistaken, then you oppose a Cause of Divine Grace, which to do is sad, since God looks upon his Grace as his Glory. Eph. 1. 14. As Gods holiness is dear to him, and thence we ought to oppose that is dangerous, be sure to be sure concerning his Grace. And if you be mistaken, you oppose a Cause of Gods Covenant, now Gods Covenant is marvellous dear unto him, and no man can easily himself against an Interest of the Covenant without great hazard. And if you be mistaken, you oppose an Interest, yea, and a great Interest of Christs Kingdom, now that must needs displease the Lord, is it very observable, that Christ may never so angrily at our dear Disciples, as this, when he y did rigidly withhold some that were Children to the Kingdom, from being brought to him. Mark. 9. 14. 15. why for even because his own Interest was therein Concerned, yet men are soon moved, when their own Interest is struck at, is was the holy heart of Christ much moved, because when Children were kept from him, his own Interest was prejudiced. Brethren, if so it be that the Doctrine of the Synod be Truth, you that oppose it, do what is you be to procure an Interest of Christ, and if so Christ is not well pleased with you for this thing. Then sayet a more awful Scripture in all the Book of Gods, that where it is said concerning Christs Kingdom, that whosoever shall fall on this stone shall be broken, Math. 21. 44. Brethren, say word let me in the Bow Is of the Lord's arrow, and I speak it not with a desire to grieve or offend any of you, but if my heart deceive me not, Love to Christ, and to you, and to the succeeding

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succeeding Generation in New-England causeth me to speak it, and only this, oh tremble, lest this very Error of yours prove the breaking, and the ruine of your poor Posterity. *They are Solemn and weighty words, and I must Confess have always had an awful Impression upon my Conscience, which the Elders have in the Preface to the last Synod Book, (page 12.)* "Should (I say they) the Church education of your Children be by the want of your hearty Concurrence rendered either infeasable or ineffectual, should they live as Lambs in a large Pasture for want of your Agreement to own them of the Flock; we beseech you Consider how uncomfortable the Account hereof will be another day. *Truly when I think, (and I often think of it) such New-England was) the Generality of the Inhabitants should believe the Condition of Infidels, that the Posterity of a People professing Godliness, yea, of the most eminent Professors in the whole World, should in our Age be as Infidels even not so much as within the compass of the visible Church, or have the Livery and Character belonging to Christians upon them, whereby such are distinguished from the Infidel and Pagan World, what it is to others I know not, but to me it has a most formidable appearance, Remember also that the Light has shined forth, in which respect, Now for you to oppose the Truth, after that Convincing Testimonies have been given to it by the Lords Servants, will be far more dangerous and provoking to the Lord, than in former Times amongst us, when these things had not been so fully enquired into, as of late through the good hand of Divine Providence it has been. A third word which I would say is, Study well the point of Infant Baptisme. Acquaint your selves with the Scripture proofs for that Ordinance, I must acknowledge that that has been no small Confirmation to me. This I find that there is hardly an Argument produced against such Intergment, as is by the Synod asserted, but what the Antipaedo-Baptists make use of to lessen their turn. Also hear the Arguments which demonstrate Paedo-Baptisme in general, do (for the most part) prove that Baptisme ought to be Administred in the Latitude which the Synod pleads for. The last word which I shall say in this, use it as means of Gods appointing, that you may come to understand the Truth in this matter. There have been some to my knowledge (and because I know there have been some, I am apt to think there may be many more then I know of) that have exclaimed much against the Synod Book, as if it were an Apostates and Impurity, &c. That yet upon Examination have Confessed, that they never read the*

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the Book, much less have they read other things written in *defence* thereof; and how far then have they been from reading these things, *my Prayers and Tears, and Humiliations before the Lord, &c.* *My Brethren* would prove all things, and pray incessantly over what they do, and add deep *Humiliations to their Prayers, and depend upon Christ for light*, we might hope that God would either discover his Truth to them, in the very things they are searching after, or in some other matters better for them to know, and in the mean Time help them to carry it with that *Christian moderation* that becometh Saints. Prov. 2. 3, 4, 5. Ezek. 41. 1. Phil. 3. 15, 16.

As for the Reasons which have induced me to this ensuing *Collection*, besides those general motives mentioned in the *Introduction*, the special Considerations which have prevailed with me were, First, that I might please God in obeying the *fifth Commandment by vindicating the honour of my Fathers.* (*i. e.* *My*) in that a special Advantage has been put into my hands for this undertaking, by Reason of my Acquaintance with the *Manuscripts* of both my Fathers, (I mean my Father Cotton, and my Father Ascham) from whence these *Testimonies* are for the most part produced. [*i. e.* *My*] My Father when he was leaving the world, did Commend it as his *dying Counsel* to me, that I should endeavour the good of the *Rising Generation* in the Country, and in special, that they might be brought under the Government of Christ in his Church, and when grown up and qualified, as is in the late Synod Book expressed, have Baptisme for their Children. What Impression those words, since they were the words of a Father, and of such a Father, and dying words also, have had upon my heart, is known to the Father of Spirits, who only searcheth hearts, and Converteb with the Souls of men, nor am I able to utter it. [4 ly.] It is known what, tho' few in the world, that have any knowledge of *sollempne and inconsiderable* a person as my self, that I have of late been near unto Death, God having brought me back again, as I were out of the Grave, I must needs have had many thoughts with my self, what I should do for God, and for his people? yea, for his People, whose Prayers have saved my Life. Now I would join with what is before said, all to a Service for Christ, and for these his Churches, and for that Generation whereof I am, when I shall sleep with my Fathers.

There is also published herewith, the Substance of a Letter written by Mr. Mitchell, late faithful and famous Pastor of the Church in Cambridge. Although I cannot say but that I was [albeit he knew not that] when that Letter was sent to me, inclining to the same Apprehensi on



To the Reader.

Apprehension about the Subject of Baptisme, which at present I am of, yet be Arguments therein suggested, were I must Confess mighty and powerful Considerations with me, and I believe will be so to others that duly weigh matters in the Ballance of the Sanctuary, for which Cause principally, I have thus exposed it to publick view. And also I have partly done it honoris gratia, that I might testify my due respect to that blessed man, concerning whom I may say as sometimes Beza concerning Calvin, Now *Mitchel* is dead, life is less sweet, and death will be less bitter unto me.

Once for all, let me desire the Reader to take notice that I do not by this Collection, concern myself in the defence of every Notion or Argument, or Principle, that is by any of those Worthies insisted on, but my only design therein is, to shew that such Inlargement of Baptisme, and that Confociation of Churches, which is in the Synod book asserted is no Apostacy from the first Principles of New-England, nor yet any declension from the Congregational way. Now the Lord Jesus who hath promised th at the Spirit of Truth shall come, and shall guide into all Truth, fulfil his good word, even the Lord send out of his Light and his Truth, and let them lead us. Let him grant that there may be Peace and Truth in our dayes, and not only so, but that the Generation to come may praise the Lord, that it may appear, that his Righteousness is for ever, and his Salvation from Generation to Generation, Amen, and Amen! This is the hearts desire and Prayer of him

From my Study in } Who is less then the least of all Gods mercies and Saints.

3d Month. 1671.

Increase Mathur.

Errata.

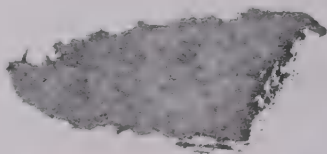
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THE
FIRST PRINCIPLES
OF
NEW ENGLAND,
Concerning the Subject of BAPTISM
AND
COMMUNION
OF
CHURCHES.



Here having been some who have thought that the Doctrine of the late Synod Book Concerning *Ap-
p-
tyse* and the Communion or *Communion* of Churches is an *Innovation* and *App-
p-
tyse* from the *first* *pr-
p-
tyse* of New England. And inasmuch as it may be a special Service for these Churches, both in present and in after times, that men should know what the *first* *Principles* touching these Controversies were, Considering also, that the Lords, Servants and Messengers are much wronged when *App-
p-
tyse* is imputed to them, upon account of the Doctrine aforesaid, and that it will be a thing very acceptable unto God (who is displeased and dishonoured when his faithful ones are traduced) that his Servants should be *instructed* from such injurious Aspersions; upon this and the following Considerations, we shall endeavour (and in the Lords holy fear) to enquire what were the *first* Principles of *New-England* concerning the Subject of Baptism and Communion of Churches, and leave it to the

the Christian world, and to Posterity to judge who are the *Apostates*.

Now this may be done by shewing, what was the judgement of the *First-Fathers* of this Country, touching such questions in Controversy. And in this ensuing *Collection of Testimonies* we shall not mention any of those Reverend Elders that are yet surviving, nor all amongst our deceased worthies, only some of the *Chief of the Fathers* of this Country.

And first, concerning *Baptism*, we shall begin with the judgement of that man of God deservedly famous in both *Englands*, viz. Mr. *John Cotton*, late Teacher of the first Church in *Boston*. And what the Apprehension of that *Seer* was, is manifest from a Letter which is to be seen written with his own hands in the name, and with the unanimous Consent of the whole Church, which then was in this *Boston* to the Church in *Dorchester*. Because the Letter is of Ancient date, and do giveth a great light towards the clearing of the matter, which is before us, we shall therefore here insert it, word for word as it is written with Mr. *Cottons* own hand, It is that which followeth.

“To our Reverend and Beloved Brethren the Elders
“with the rest of the Church of *Dorchester*.

“*Grace and peace, from God our Father and from
“the Lord Jesus Christ our Saviour.*

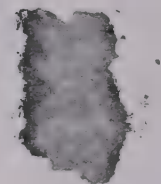
“The Case of Conscience which you propounded in our Consideration, [to wit, whether a Grand-Father being a member of a Christian Church, might claim Baptism to his Grand-Child, whose next Parents be not received into Church Covenant] has been deliberately treated of in our Church Assembled together publicly in the name of Christ. And upon due and serious discourse about the point, *it seems d good unto us all with one accord, and agreeable (as we believe)* to the word of the Lord, that the Grand-Father may lawfully claim that priviledge to his Grand-child in such a Case, yet with these two Cautions. First, that the Grand-child baptized by right of the Grand-fathers Covenant, be Committed to the Grand-fathers education; for as God in the Covenant of Grace undertaketh to be a God, unto the Believer and his seed, so by the Rule of Relatives, the Tenour of the Covenant requireth that the Believer, do undertake that himself and his Seed do give up themselves to become the people of the Lord, which he cannot undertake, in behalf of his Seed, unless they be committed to his education. 2. This other Caution also we conceive to be requisite, that the Parents of the Child, do

not

"not thereby take occasion to neglect the due and seasonable preparation of themselves for entrance into Covenant with God and his Church: these Cautions promised and observed, the Baptism of the Grand-child by right of his Grand-fathers Covenant, we believe to be warranted from the nature and tenour of the Covenant of Grace by this Reason, where there is a Stipulation of the Covenant on Gods part, and resipulation of the Covenant on mans part, there may be an obligation of the Covenant on both parts, or in plainer words, where there is an offer of the Covenant on Gods part, and a receiving and undertaking of the Covenant on mans part, there may be a sealing of it on both parts? But here is an offer of the Covenant on Gods part, *Gen. 17.7.* where God says, that he will be a God to *Abraham*, there is, to the Believer and his Seed, and by Seed is not there meant the next Seed only, but Seeds Seed also to many Generations, *Isai. 59.21.* And here is likewise a receiving and undertaking of the Covenant on mans part, seeing the Grand-father receiveth the Covenant by his faith, and by the profession of his faith, and by his desire of the Seal of the Covenant to strengthen his faith, and he undertaketh also the keeping of the Covenant, in bringing up his Grand-child as much as in him lies to live and walk as himself does, as one of Gods people, according to the Tenour of the Covenant, from whence the Conclusion evidently followeth, that therefore Baptism may here be Administred to Seal up the Covenant, where the Grand-father receives the Covenant, & undertakes to bring up his Grand-child in the faith and obedience of the Covenant.

"Against this Argument it was objected by some what the Apostle writes, *1 Cor. 7. 14.* where if both the husband and the wife, who are the next Parents of the Child be unbelieving, the Child is pronounced unclean, and therefore incapable of the holy Covenant, and of the holy Seal of it, whereto it was answered that the word in the Text translated *unbelieving* is in the Original *Infidel*. Now *Infidel* is a difference between an *Infidel* and a *Carnal Christian*, *Infidel* was amongst the two a difference between an *Heathen* and a *Carnal Israelite*. Though the Child be unclean where both the Parents are Pagans and Infidels, yet we may on account of the Parents for Pagan and Infidels, who are themselves baptized, and profess their belief in the Fundamental Articles of the Christian Faith, and live without notorious Scandalous Crimes, though this give not clear evidence of their regenerate state, nor are convinced of the necessity of Church Covenant. After this Answer given, there was no farther reply against

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“against the point in hand, but on the contrary, some of the Brethren
“expressing their Consents with Addition of other Reasons, and all of
“them by their silence, we do therefore *prophesy it to be the judgement of*
“*our Church*, and as we believe agreeable to the word of God (such
“Cautions being observed as hath been mentioned) *that the Grand-*
“*Father a member of the Church, may claim the priviledge of Baptisme*
“*to his Grand-Child, though his next Seed the Parents of the Child be*
“*not received themselves into Church Covenant*. Wherein nevertheless
“we desire, so to be understood, not as presuming to judge others,
“who happily may be of different opinion in this point, or to direct
“you, who are by the grace of God given to you, able to direct your
“selves and us also in the Lord, but as willing in meekness of wisdom
“to search out the truth of God with you, and in brotherly Love to
“satisfy your request and demand touching this Question.

“Now the God of truth and peace Lead you into all truth, and go
“on to build up his holy Kingdome in the midst of you in the graci-
“ous Administration of all his holy Ordinances amongst you in the
“Lord Jesus, In whom we rest,

*Boston Decemb.
the 15th. 1634.*

Your loving Brethren

John Cotton

Thos. Oliver.

Thos. Leavens

In the Name of the Church

Now this is a great Testimony, for if *Anno 1634.* which was
amongst the Primitive Times of these Churches, if then a Grand-
father, such Cautions being observed, as have been mentioned, being a
member of a Church might claim the Priviledge of Baptisme to his
grand Child, though his next Seed the Immediate Parents of the
Child be not received themselves into full Communion, if then also it
were true, that there is a difference between an Infidel and a Carnal
Christian as then was amongst the Jews, a difference between an Hea-
then and a Carnal Israelite, and that we may not account such Parents
for Pagans and Infidels, and so not their Children for unclean, who are
themselves baptized, and profess their belief of the Fundamental Arti-
cles of the Christian Faith, and live without notorious scandalous crime,
though they give not clear Evidence of their Regenerate Estate, if this
were true doctrine, *Anno 1634.* Posterity will see, who are the *Apo-*
stles from the first Principles of *New-England*, whether they whose
Principles are for an Enlargement of Baptisme unto some, whose next
Parents

Parents are not fit for the Lords Supper, or they that do oppose such a practice.

There is also to be seen another large and Judicious Letter of Mr. Cottons written with his own hand to a Friend of his in *England* touching accommodation and Communion between those of the Presbyterian, and Congregational perwasion, The Letter bears date the 8. 11. 1648. and therein Mr. Cotton delivers his judgement in twelve propositions, which are too large here to be inserted, only the eighth of these Propositions being directly to our purpose, we shall here transcribe it, The words of it are these, "If the godly members of a Congregation formerly Subject to Episcopacy, repenting of their sinful subordination on thereto shall be studious of Reformation, and shall solemnly Covenant to endeavour the same, and shall choose their former godly Ministers, into the Pastors & Teachers office, it is not necessary they should make the ignorant or Carnal members of the Parish into the fellow ship of this renewed Election of their Ministers, and yet it is not improvable, but the Ministers may perform some Ministerial acts to them, as not only to preach the word to them, but (happily) also to baptize their Children. For such members are like the Church members, with us baptized in their Infancy, yet not received to the Lords Supper, when they come to Age, nor admitted to fellowship of voting in Admissions, Elections, Censures, till they come to profess their faith, and repentance, and lay hold of the Covenant of their Parents before the Church. And yet they being not call out of the Church, nor the Covenant thereof, their Children may be capable of the first Seal of the Covenant, so in this Case, till the Parents themselves grow Scandalous, and thereby cast off out of the Covenant of the Church.

Also to a Reverend person yet surviving in this Country, who in a Letter bearing date, 4. 4. *Moneth* 1649. propounded this Question, *and Father that was in the Management of Charity* "one that feared the Lord, but no Church member, dies and gives his Little Infant to a Church member and Brother of ours, which brother having no Child of his own gladly accepts it, the question is whether such an adopted Child, may by the will of *Christ* be baptized or not. Mr. Cottons Answer was in these words, *your Case of baptizing of the Child*, of one fearing God, and in his death giving his Child to a Church member, *and* I propounded to some of our fellow Elders, Mr. *Wylson*. Mr. *Eliot*, and I think Mr. *Wadber*. and as I remember, they all inclined to the Affirmative, their ground was the Text in *Gen. 17. 12.* *and* for mine own part I lean to the Affirmative; as you put the Case, the

“The Parent of this Child was not an Indian or Pagan, but a Christian, and baptized himself, and so confederate with such a Church as we renounce not, and I do not dissuade the ministring of the Seal of the Covenant, where the Covenant it self is not wanting, &c.”

Likewise in another Letter, which is extant, under Mr. Cottons own hand writing, to one who thus objected, Carnal children are not fit to renew their Covenant, whilst they are unfit to partake in the Seal of the Covenant; &c. He replies in these words, “Though they be not fit to make such profession of visible faith, as to admit them to the Lords Table, yet they may make profession full enough to receive them to Baptisme, or to the same estate *Ismael stood in after Circumcision.*”

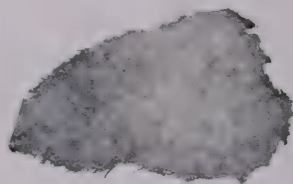
And to one who complained of being in the dark about the truth asserted in Mr. Cottons printed Book concerning the Baptisme of Infants, and that amongst other made this Objection, “when (saith that Scrupler) a child comes to know that his Parents are no visible Saints, but appear to be contrary both in Life and Doctrine, and the children had only words and water poured on them, how came these persons to have right to it, the Parents having no visible faith to act in that Ordinance, and their children likewise being incapable, to be held forth the Acts of Faith before men. He thus Answereth, *Ierusalem and his wife were neither of them visible Saints, in your Sense, yet appeared to be contrary both in Life and Doctrine, yet the Circumcision of their Nati was not in vain to him, 1 Kings 14. 13. In the Case when the faith of the Parents is wanting, and yet they will live within the Pale of the Church, though the Church be Corrupt, and the Parents also, yet here the Speech of the Apostle takes place, what though some believed not, shall their unbelief make the faith of God of none effect, God forbid, Rom. 3. 31. now the Faithfulness of God who keepeth Covenant and mercy in thousands, supplies the defect of the Faith of the next Parents, and maketh good the Covenant to the Children in respect of the Faith of their former Ancestors in Elder Ages.*

But against this same may object a passage in Mr. Cottons Book of the way of the Churches, pag. 31. where it is said, where neither of the Parents can claim right to the Lords Supper, their Infants cannot claim right to Baptisme, therefore it may seem, that Mr. Cottons Judgement was not as has been now declared. Unto this, let the judicious Reader attentively hear the Answer, which is, (1.) In that very Book of Mr. Cottons, there are sundry passages which plead for an Enlargement of *Interpretation*.

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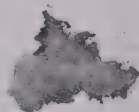
Baptism, further then to the Immediate Children of persons in full Communion, even as the Children of such Parents who have from a *free* as denominatelb able Christian Believers in opposition to Pagan Infidels, yea, if there be a Christian Sponsor for the Child of a *Stranger*, or *wicked man*, he may be baptized, see the way, pag 37. 88. 106, 115. &c. This Book of the way was printed from an *imperfect* Copy, in which respect it is not to be wondered at, if there be therein some passages contradictory to Mr. Cottons known Judgement. (p. 1) Mr. Cotton himself was much troubled when he saw that Book come forth, and was desirous that the Reader should understand that his Judgement in such things, wherein the *Book of the way* is *discrepant* from that of the *Keys*, should be sought for, not in the *Book of the way*, but in that of the *Keys*. And that no one may think that these things are *imaginary*, or *conjectural* only, let us hear Mr. Cotton speaking in his own words in his printed defence against the *Imputations* of Mr. *Cawdrey* written not long before his death, and Published by Doctor Owen, In which Book pag 36. 37, 38, 39. "The truth is (saith Mr. Cotton) that many years ago I was seriously moved by some of our Brethren and fellow Elders here to draw up an *Historical* narration of our Church way, together with some *scriptural* Grounds of the same briefly. In short time as God helped, I dispatched it, which when our Brethren had perused, I saw they did not close with it, yet a Brother going for *Ireland*, got some where, a Copy of it, and presented it to some of the *Congregational* way there, and I afterwards heard, neither did they close with it, and in particular not with that passage which is here recited ----- which since appeareth more openly, by the *Asserick* put upon that passage, and upon sundry other in the Book, but before I saw that, and had only heard, that they did not fully accept, I hoped that it had met with a *timely* Suppression, rather than an *Impression*, for I heard no more of it, for two or three years after. I mean while perceiving that one main point of *disaffection* was the Authority given to the *Fraternity*, I considered more *secreetly* and *discreetly* of the whole power of the *Keys*, and expressed my apprehensions in that treatise of the *Keys* which our Brethren here did well accept, and so did the Brethren of like Judgement in *England*, and some of them were pleased to attest it, with the *Profession* that is now extant before it ----- This was sundry years after the *Twelfth* life of the way had been finished, and carried to *England*, and as I hoped suppressed, but it seemeth some Brother there ----- caused his Copy, which was indeed *abrupt* in the *Entrance*, and *imperfect*, otherwise



“to be published in print, which when I saw, it troubled me not a little, as knowing that the *discrepant Expressions* in the one, and in the other, might trouble Friends, and give Advantages to Adversaries. “I suffered both to stand as they did, especially, seeing I could not help it, the *Book of the way* being published without my Consent, and “both the *way* and the *Keys* past my revoking, so that if the Replier “had some discrepancy in one of these Books from the other, Let him know that the Doctrine of the *way*, in such few points, wherein “it differs from the *Keys*, was not mine, when the *Keys* was published, much less when the *way* was published, which was many years “after, though it had been penned many years before.

Thus much may suffice for the clearing of Mr. Cottons Judgement, concerning the Subject of Baptisme. In the same year, and in the same Vessel, with Mr. Cotton came into this Country that famous Mr. Thomas Hooker late Pastor of the Church in Hartford upon Connecticut. Now that in Mr. Hookers Judgement, the Children concerning whom the Question is, have a continued standing, and membership in the visible Church (upon which hinge the Controversy about the *Enlargement* of the Subject of Baptisme turns) is evident from a passage in his most judicious and accurate Survey of Church Discipline, in which Book “*pag. 48.* are these words, in some Cases (saith Mr. Hooker) an Implicit Covenant, may be fully Sufficient, as Suppose “the whole Congregation should consist of such, who were Child en to “the Parents now deceased, who were Confederate, their children “were true members, according to the Rules of the Gospel by professing of their Fathers Covenant, though they should not make any “personal and vocal Expression of their Engagement, as the Fathers did. Also he lays it down for a Maxim that federati sunt baptizandi proving by several Arguments that Confederates are the proper Subject of Baptisme, see in the same Book, *part 3. pag. 11. 12.* Now if they that are Confederate, and members of the visible Church, have a right to Baptisme, and if also the Children in Question are Confederate, and members of the visible Church, both which are affirmed by Mr. Hooker, it must needs be that in his Judgement, the Children in Question have right to Baptisme.

At the same Time, and in the same Vessel with Mr. Cotton and Mr. Hooker, there came the godly, learned, Mr. Samuel Stone, late Teacher of the Church in Hartford, concerning whom, what his Judgement was, touching the now agitated Controversies, is known from his practice in the last years of his Life. And that his Judgement was suitable



suitable to that practice many years before his decease, appears from a Letter of his written to the Reverend Mr. *Mather of Dorchester*, and bearing date *June 6. 1650.* In which Letter he thus expresseth himself. "I conceive, (saith Mr. Stone) that Children of *Church members* have right to *Church membership* by virtue of their *Fathers Covenant*, it being granted that they are in *Abrahams Covenant*, they have *Membership by Birth*, Gal. 2. 15. (2. *ally.*) *God is their God*, Gen. 17. 7. (3. *ally.*) *They are Branches*, Rom. 11. (4.) they are *Subjects of Christs visible Kingdome*, Ezek. 37. 25. Hence,

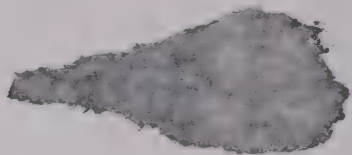
1. If they be presented to a Church, and Claim their Interest, they cannot be denied, according to the Rules of the Gospel. 2. Hence there hath been a sinful neglect in *New-England* of such Children who have either not been presented, or not Received, when they have claimed their right. I spake with Mr. *Waham*, and we question not the right of Children, but we conceive it would be Comfortable to have some Concurrence, which is that we have waited for a Long Time. And I think unless there may be some Conference of Elders this year in the *Bay* about it, that we may see some Reason to the Contrary, our Churches will Adventure to practice according to their Judgement, i. e. make in all such Children as members, so much desire that there may be some meeting of the Elders this year, that these things may be Considered and settled in the Churches, according to the mind of Christ, &c. These things do sufficiently manifest what was the Judgement of Mr. *Cotton*, Mr. *Locke*, and Mr. *Stone*, who all three (as was Intimated) Came into *New-England* in the same Vessel, *Autumn 1632.* And they may justly be reckoned amongst *the first three of New-Englands Ministers.* In the year 1635. God brought into this Country three more of our *Worshippers*: Another *Trumaine* is not unlike the former, viz. Mr. *Mason*, Mr. *Norton* and Mr. *Shoepard*, whose Judgement touching the Question before us, that it did Concur with the Doctrine of the late Synod, will appear from the Sequel.

As for Mr. *Mather* his Tenure of the Church in *Dorchester*, what the Apprehensions of that Reverend man or God were Concerning the present Controversy in his Latter Time is well known. The *Arians* had an opinion that the *Church* was a thing made of words of men and *Orations*, because the Soul near as may be in a son groweth unto Divine. Be that Notion as it is, yet the *Anglican* Council of that blessed man to his End is of weighty Consideration. And that Mr. *Mather* did not take up his persuasion concerning the Enlargement of

Baptisme, in his last years only, but that he was of the same Judgment four and twenty years and more, before his decease, is evident from some *Manuscripts* of his left written with his own hand. For that *Reverend Author* did in the year 1645, prepare for the Press an *eloquent discourse* which he intituleth, *A plea for the Churches of Christ in New-England*, and in the second part of that discourse, which contains *positive grounds from Scripture and Reason for the Justification of the way of the Churches of Christ in New-England*, there is this Question propounded.

“Quest. When those that were baptized in Infancy by the Covenant of their Parents being come to Age, are not yet found fit to be received to the Lords Table, although they be married and have Children, whether are those their Children to be baptized or no. The Answer is in these words, I propound to Consideration this Reason for the *Affirmative*, *viz.* That the Children of such Parents ought to be baptized: the Reason is, the Parents as they were born in the Covenant, so they still continue therein, being neither cast out, nor deserving to be, and if so, why should not their Children be baptized, for if the Parents be in Covenant, are not the Children so likewise? Is not the Tenour of the Covenant, *I will be a God to thee and to thy Seed*? Is not the Text plain? *Act. 2. 39. the promise is to you and to your Children.* And if these Children be in the Covenant, why should they not be admitted to the Seal of the Covenant, Since they are partakers of that, which is one main ground, why other Infants are admitted thereto? doth it not seem unreasonable that these Infants being partakers of the ground of Baptisme as well as others, that nevertheless others should be admitted and these be refused? If other Infants were admitted to Baptisme upon some ground, whereof these were not partakers, then there might be Reason to make a difference between these Infants and others, but if the ground & Reason of admitting others, be Common to these as well as to others, it seems then to be Reasonable, that these as well as others should share in the privilege. If their Parents were cast out of the Church by Censure, or fall away from the same by *wilful Apostacy and Schism*, or as deserving to be Cast out by reason of *Scandal*, then there were more Reason that their Infants should be excluded from the Seal: But since no such thing can be said of the Parents of whom we speak, a good Reason should be given, why their Infants are debarred? for if it be said the Parents are not *Confirmed members*, nor have yet been found fit for the Lords Table, I conceive this needs not to hinder these

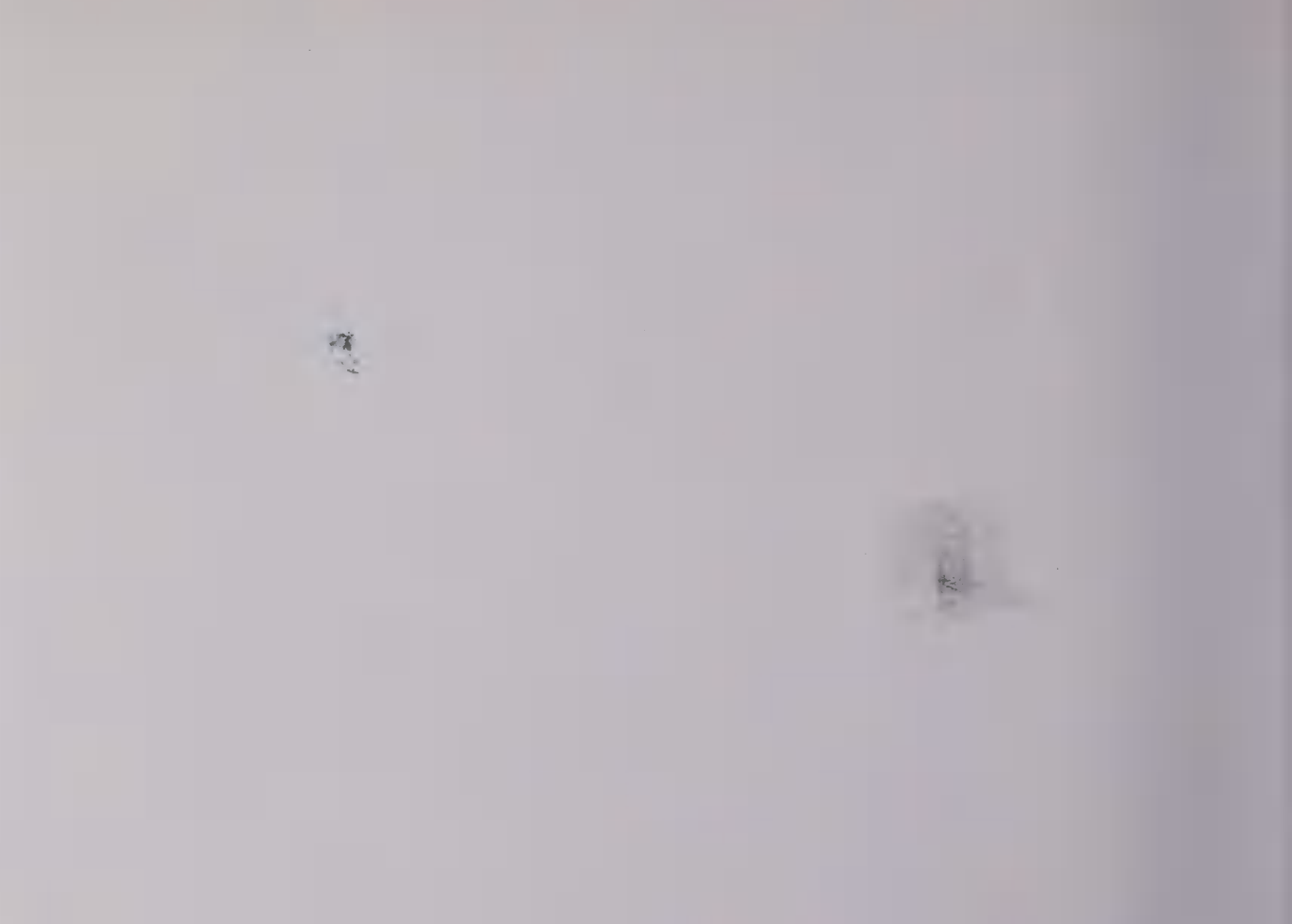
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“their Infants from Baptisme to long as they, I mean the Parents do
 “neither renounce the Covenant, nor doth the Church see just Cause
 “to Cast them out from the same; for it is not the Parents fitness for the
 “*Lords Supper*, that is the ground of baptizing their Children, but the
 “Parents and to their Children being in the Covenant, this is that
 “which is the main ground thereof; and as long as this doth Continu-
 “ue, not dissolved by any *Church Censure* against them, nor by any
 “*Scandalous Sin* of theirs, so long the Children may be baptized.

These words are to be seen written with Mr. *Mathers* own hand,
Anno 1645. Now if six and twenty years ago in a Book written in
 defence of the Churches in New England, and in justification of the way
 of these Churches, it were true Doctrine that persons might have right
 to Baptisme for their Children, and yet themselves not be fit for the
Lords Table: If six and twenty years ago, this was written in a
 Book, whose whole designe was to justify the way of these Churches,
 how then can it be said, that the present pleading for such *Enlarge-
 ment* of Baptisme is any *Apostacy* from *Primitive Principles*? Also the
 same thing was asserted and urged by this Reverend Author in his
Model of Church Government presented to the Synod, *Anno 1647*. Since that
 And in the years 1648. and 1649. he did frequently in his publick
Ministry in Dorchester thus instruct his people as it is to be seen in the
Sermon Notes left written propria manu. And in the year 1653.

this Question was fully, largely, and Elaborately discussed by the same
 Author. Also in a Letter to a Friend, bearing date 30th. 5 Moneth
 1651. He thus expresseth himself, “for my part my thoughts have
 “been this long Time, that our Churches in general do fall short in
 “their practice of that which the Rule requires in this particular,
 “which I think ought to be thus, viz. that the Children of Church
 “members submitting themselves to the Discipline of Christ in the
 “Church, by an act of their own, when they are grown up to mens
 “and womens Estate, ought to be watched over as other members, and
 “to have their Infants baptized, but themselves not to be received to
 “the *Lords Table*, nor to voting in the Church, till by the manifesta-
 “tion of Faith and Repentance, they shall approve themselves to be fit
 “for the same. But we have not yet thus practiced, but are now
 “Considering of the matter, and of sending to other Churches for ad-
 “vice. Help us I pray you with your prayers that we may have grace
 “to discern, and do the Lords mind and will herein. So that in the
 year 1651. it had for a long Time been the Judgement of this Seer,
 that some have right to Baptisme for their Children, that yet have not



right to the Lords Supper for themselves. But against the *Testimony* same may object a passage in Mr. Mathers printed Catechisme, p. 87. This holy man was sensible that he could take Advantage from an Expression therein, to impute unto him a *change of Judgement*, touching this Question, which that it been so indeed, *transi-e illius pado*, it is no dishonour to any man to change for the better, but concerning this Question, that *Reverend man* altered not, but was all along of the same Apprehension, wherefore knowing in his own heart that he was of the very same Judgement, when that *Catechisme* was written, as in his last years he was of, he therefore left a *Manuscript* in his Study to clear him self from such an Imputation, which for his Vindication, we shall therefore here insert and publish. The words are as follow.

“This Question was ought to be baptized being thus Answered in a *Catechisme*, viz. men of years when once they are converted to the *Faith*, and joyned to the *Church*, and such Infants whose Parents, both, or one of them are so *Converted and joyned*: The Question therefore now is, whether this Answer is found and true, as infer that the Children of Persons *Converted* and joyned to the *Church* being now *Adult*, and having Children, may not be so qualified, as to have these their Children Baptized afore they who are now the Parents, be fit for the Lords Supper, or if he that Answered the Question in the Catechisme as above, do think they may, doth not this infer a change in that mans Apprehension, from what it formerly was?”

“Answer. It seems not at all to infer any such change

1. *Because these Apprehensions are no way contrary to one another, nor at all Inconsistent*: For if a man say, that the Children last mentioned may be baptized, this does not at all infer, that men of years converted to the *Faith*, and joyned to the *Church*, may not be baptized, nor that such Infants may not be baptized, whose Parents, or one, or both, are so Converted and joyned, Nor if a man Answer that such as the Catechisme speaks of may be baptized, does this infer, that those Others may not, there is no Colour sure, no just ground for such Consequence, no more then if one should say, that such as are become Believers by hearing the Word preached are to be baptized, (which is a very Truth, *Act. 2. 41* and *8. 12, 13.* and *18. 8.*) it could thence be proved, that no Infants are to be baptized, as not being become Believers, it least not by that means of hearing, preaching, as this would in no sort follow from the other, as if one should say, that such as do the will of God upon Earth shall enter into Heaven, & that

such



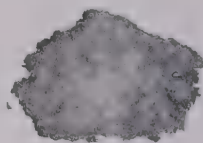
“such as *sed Christ non hungry, cloth him being naked, shall be saved*
 in Heaven, which are very true, *Matth. 7. 21. and 25. 34, &c.*
 doth this prove that *Little Infants*, and the *Thief* upon the *Cross*
 must not be saved, because the one through *Imbecility of Age*, and
 the other through want of opportunity, did not perform the things
 mentioned, it doth not prove it at all, that that Salvation in Heaven
 may be the Portion of these as well as of the others; even so though
 such as the Catechisme speaks of, are to be baptized, it doth not
 thence follow, but that the Ordinance may be dispensed, to the In-
 fants of such members Children as are mentioned, and though it be
 dispensed to such, this is no denial but that such as the lat. Cate-
 chisme speaks of, may be baptized, so that there is no Contradiction
 between the things Alledged, but that both may be true and con-
 sist together.

“2^dly. If the words in the Catechisme had any *Exclusive parti-*
 cular in them, there had been some more ground or Colour for the
 Inference; as if the words had been *of him, only these, or none but*
 these are to be baptized; but any such *Exclusive or Negative par-*
 ticle there is none, and therefore the Collection or Inference from
 them which is made, is groundless.

“3^dly. The Author of the aforesaid Catechisme which was printed
 in the year 1650. had sundry Times before in the years 1646. 1648.
 1649. publicly delivered his Judgement, both by word of mouth,
 and by writing, that such Children of Church members might have
 their Infants baptized, though themselves were not yet received to
 the Lords Supper, and so divers Times again in the years follow-
 ing. and therefore it is not probable, that what is expressed in the
 said Catechisme should be intended by him to have such a meaning
 as is quite Contrary to what himself had publicly Delivered both
 before, and after, and that at sundry Times, and in several ways.

“4thly. Other Authors of much worth for holiness and Learning, who
 never meant to deny Baptisme to such Children of Church members as are
 spoken of, yet in Answer to this Question, who ought to be baptiz’d
 or to whom is Baptisme to be administred, have expressed themselves
 in Terms, not far unlike to those in the aforesaid Catechisme, Mr. Wall
 words are these, who ought to be baptized? Answer Infidels, Conver-
 ted to the Faith, and Little Infants of one, or both Christian Parents. Ca-
 techisme. And the Assembly of Divines at Westminster, speak thus.

“Quest. Who is to be baptized? the answer shal be
 “Answer. Baptisme is not to be administred to any that are out of
 “the Visible Church, and to Strangers from the Covenant of Promise,



“ till they profess their *Faith in Christ*, and obedience to him, But I observe, that since descending from parents, either both, or but one of them professing *Faith in Christ*, and obedience to him, are in that respect within the *Covenant*, and to be baptized. *Larger Catechisme*. These words we see are not faire unlike to those in the *Catechisme* before mentioned, and yet it were a *Collection* farre from their meaning, to gather from these words, that none should have *Baptisme* for their Children, except themselves were fit for the *Lords Supper*: Sure such an Apprehension was never taught nor intended by them; why then should it be thought to be Contained in the words of the aforesaid *Catechisme*, or deducted from them,, when as the words there, and in these *Reverend Authors* are to very like, even so very like, that the *Collection* or *deduction* mentioned is either sound and just from both, or from neither.

“ 5. If the Parents spoken of may notwithstanding their *unfitness* for that *Ordinance* of the *Lords Supper*, yet be truly said to be *Converted to the Faith*, and joyned to the Church, then the appearance of *Contradiction* is at an end. Now for the one of these *Qualifications*, viz. That they be *Converted to the Faith*, if *Faith* be taken as it often is for the *Doctrine of Faith*, as *Act. 8. 7. Iud. 3.* then it is evident that the Parents spoken of, are not destitute of this *Faith*, because it is required of them, that they understand the *Doctrine of Faith*, and publicly profess their Assent thereto; And if *Faith* be taken for the *grace of Faith* in the heart, why may they not be said besides their understanding the *Doctrine of Faith*, and their professing their Assent thereto, that they must also not be *Scandalous* in *Life*, but *solemnly* own the *Covenant*, and therein give up themselves and their Children to the Lord. And does not this imply some *beginning of Faith*? Can persons have all these *Qualifications*, and yet for all this be *utterly destitute of the grace of Faith*? It seems not suitable to *Charity* to judge so. And in as much as men have neither *Faith*, nor any thing that good is by Nature, therefore they that have it may be said to be *converted to it*, and so the *Parents*, the *baptizing* of whose Children is in Question, are not without the one of the *Qualifications* mentioned in the *Catechisme*, viz. of being *Converted to the Faith*. And for the other, viz. of being joyned to the Church, this cannot be denied touching these Parents, for as much, as by means of the *Covenant*, which takes in Parents and Children, they have been either born in the Church, or taken in, in

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"their Infancy, and so they were joynd to the Church, If so, they
 "continue still, being neither Cast out, nor deserving to be, and
 "therefore their Infants are the Children of Parents joynd to the
 "Church. And lest it should be said, that though they were in the
 "Church in their Infancy and *minority*, yet now being *Adult*, they
 "fall out, or go out by their own *default*, in neglecting the duty per-
 "taining to the *Adult*, therefore for the preventing of this, it is here
 "said, that they solemnly owned the Covenant before the Church,
 "and therein gave up themselves and their Children to the Lord, &c.
 "So that here is a personal and publick act of their own, in respect of
 "the Covenant, and giving up themselves and their Children to the
 "Lord, by their own act, with a Subjection of themselves to the *Gov-
 ernment of Christ* in his Church, whereby it appears that as these
 "Parents were in the Church in their *minority*, and were never since
 "Cast out, so neither are they fallen out by their own neglect; But
 "do manifest their Continuance in the Church, and in the Covenant
 "by their own personal act. And so the other *Qualification of Pa-
 rents*, whose Children are to be *baptized*, which the Catechisme
 "mentioned, is found in the Parents spoken of, viz. that they are
 "persons joynd to the Church, and therefore he that affirms that
 "these may have their Children *baptized*, does not Contradict
 "the fore-mentioned Catechisme at all, nor is there any thing in the
 "Catechisme against the baptizing of these Children.
 "This which has been expressed, may be sufficient for the vindication
 of that *Reverend and Honour'd person*.

We proceed therefore to Mr. *Nortons* Judgement concerning the
 present Controversy, and that the Apprehensions of that *Judicious* and
Reverend *Seer* did Concur with those Servants of the Lord, which
 have been mentioned, is apparent, both from what himself did often
 publicly teach, not only in *Boston*, but in *Ipswich*; and from a Script
 composed *anno 1624.* by that learned *Man*, which because it is *ex-
 cue, clear, and distinct*, (according to the wonted manner of that
great Author) and because it was never yet published, we shall
 therefore here Insert it: It is that which follows.

*Quest. Whether the Children of Parents in Church Covenant are
 Church members any, who to be baptized.*

Ans. Children of Parents of Church Covenant are Church
 "members, and ought to be baptized. This Answer stands upon the
 "proof of the five propositions.

1. Children are capable of Consecrating in a publick person.
 2. Children



3. Children by divine Institution have Confederated, and do still Con-
federate in their Parents as publick persons.
4. By virtue of this Confederation Children shew unto Church members,
the membership of Children Confederating in their Parents is a
distinct membership from the membership of their Parents
5. This distinct membership gives them a proper right unto Baptismo,
so as they are baptized by their own right, and not by the right of their
Parents.

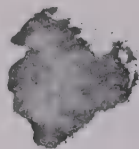
Proposition. I.

1. "Children are capable of Confederating in a publick person:
2. "A publick person is when some one of a Society doth by the
Law in such an Act stand for the whole Society. So that is but one
person *Physically*, is *Politically* as many persons as the Law makes
him, Since Religion and Reason both allow and require humane
Laws to create such publick persons for the good of the Community,
much more may we see Cause, why they may be constituted, by
the divine Law of him, whose *Sole Prerogative* it is, that he may
do whatsoever he please.

3. "That Children though they are incapable of Confederating in
their proper Persons, yet are Capable of Confederating in a publick
person, appeareth.

1. "From the nature of God, whose will is the Rule of Rules, and
Reason of all Reasons, *nunc cunctis Christiano uno & propheta, pr*
"demonstratione officii debet.
2. "Nam quod illius (scilicet. Adami) voluntas sit nostra & nos in illo ve-
"limus, verum est. sed non huius voluntas, nulla est preterquam vo-
"luntas Creatoris; *nunc quam aliter intelliges, ipsum fuisse nos omnes*
"et miseros propter unius hominis peccatum.
2. "From the Lordship of God, who may dispose upon the reasonable
"Creature whatsoever he pleaseth.
3. "From the nature of a Creature, which is bound unto God what duty
"he will call for.
4. "From the nature of Community, and are the absent, yea, those that
"are unborn, are obliged by the Act of their Plenipotentiary, acting De-
"puty. 2 Sam. 21. 1. Joshua 9. 7, 15, 18. Joshua's Covenant with the
"Gibonites turned Sould.

Bradward.
de Causa Dei
l. 1. Cord. 3.
Polan. Syn.
l. 6. c. 3.



Proposition II.

“Children by divine Institution have Confederated, and do still Confederated with their Parents as publick Parents. 1. Mankind considered in Adam, Gen. 2. 17. Rom. 5. 12. 1 Cor. 15. 22.

2. “Abrahams Children born to his wife, and also his Seed in their Generations, Confederated with Abraham, Gen. 17. 7. 23. 27.

3. “The Posterity of Israel entered into Covenant in the old of their Progenitors, in Horeb soon after their coming out of Egypt, Exod. 24. 6. The absent and Children yet unborn renewed Covenant in the Act of Israels in the plains of Moab, Deut. 29.

4. “Children under the Gospel Confederate in their Parents, because to the Children of Parents in Covenant, that promise Gen. 17. 7. doth belong, Acts 2. 39. because they are holy, 1 Cor. 7. 14. which Holyuels cannot be understood to be any but external Holyuels, nor can that external be reasonably interpreted of any but Church holiness in aule to the like phrase, Rom. 11. 16. — Because children are baptized, which Baptisme is the Gospel Circumcision, Col. 2. 11, 12. therefore in Church Covenant, but Covenant they are not in their proper persons, therefore in their publick persons, viz. their Parents.

5. “Either Children under the Gospel are Confederate in their Parents, or Children may not be baptized if non-members may be baptized, but children are to be baptized, and non-members are not to be baptized. Therefore Children under the Gospel are Confederate in their Parents. That Children are to be baptized is with us granted, that non-members are not to be baptized appeareth thus. External Baptisme is an external Seal of the external, not only of the internal Covenant. Baptisme as touching the substantial part thereof, succeeds Circumcision in place and use. As therefore Circumcision was applied only to such as were in Covenant, so should it be with Baptisme.

2. 2ly. “they who are not Subject to the Church Government, have no right to Church privileges, of which Baptisme is a principal one. but non-members are not Subject to Church Government, Therefore have none.

3. 3ly. “They with whom the Church have nothing to do, have no right to that thing which can only be done in a Church as such. But with non-members the Church have nothing to do, 1 Cor. 5. 12. Therefore none.

4. 4ly. “If

40. "If a baptize in ordinary dispensation is only a Shepards office
 "and, then to be baptized is the privilege only of the Flock. But to
 "baptize is in ordinary dispensation only a Shepards Office - Cf.
 "Matth 28. 19. The Reason of the Consequence is, Shepard and
 "Flock are Relatives, and Relatorum mutuum est ambitus. The walk
 "of Relatives is of equal extent.

51. "If Infant non-members have right to Baptisme, then Adult
 "non-members; if so, then why may not non-members come to the
 "Lords Supper.

Proposition III.

"By virtue of this Confederation Children are made Church-members.

1. "That in Children which giveth them form of membership maketh
 "Children Church members, But Confederation giveth the Form of
 "Church membership. Therefore Confederation maketh Children
 "Church members.

2dly. "That whereupon God declareth Children to be in Covenant
 "with him to be holy, and to be obedient unto Church Priviledges, makes
 "Children to be Church members. But upon Confederation God de-
 "clareth Children to be in Covenant with him to be holy, and to have
 "right to Church Priviledges, Gen. 17. 14. Acts 2. 39.
 "therefore Confederation makes Children to be Church members.

3dly. "That which distinguisheth between Children in Church Estate
 "and Children not in Church Estate, makes Children Church members.

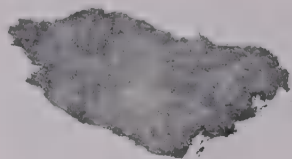
"But Confederation distinguisheth between Children in Church Estate
 "and Children not in Church Estate, therefore Confederation, &c.

4dly. "Either Children are members by Confederation, or there may
 "be given some other way of their membership, or all Children are non-
 "members. But neither can there be given any other way of their
 "membership, neither is it a true Proposition, that all Children are
 "non-members; therefore, &c.

Proposition IV.

"This distinct membership gives them a proper right unto Bap-
 "tisme, so as they are not baptized by the right of their Parents, but
 "by their own right. (1.) Such as their membership is, such is their right
 "unto Baptisme. But their membership is baptism already proved

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" is distinct, therefore their right to Baptism is distinct. (2dly.) That
 " Covenant which Contracteth upon the delinquent, a proper guilt
 " in order unto punishment coveneth upon the obedient a proper
 " right, and in order unto Privileges. But the Covenant of Infants
 " Contracteth upon them Delinquent a proper guilt in order unto pu-
 " nishment, *Exek 16. 59.* therefore it Conferreth upon the obedient
 " a proper right in order unto Privileges. (3dly.) If the Children
 " of the Jews in Covenant had a proper right to Circumcision, then
 " their Children of Believers in Covenant, have a proper right to Bap-
 " tism. But the Children of the Jews in Covenant had a proper right
 " to Circumcision: In case of the Parents Ceremonial uncleanness,
 " the Parents notwithstanding their membership were suspended
 " from Communion in the holy things, yet was the Child even then not
 " withholding the Parents suspension to be Circumcised the eighth day:
 " 4. 7. " If Confederate Children are to be baptized notwithstanding
 " the Parents be not members, then they are to be baptized, not by their
 " Parents but by their own membership. But Confederate Children
 " are to be baptized, notwithstanding their Parents be not members,
 " in Case of the Parents death or Censure falling out after their
 " Childrens being, and before the Time of their Baptisme, therefore
 " Children are baptized by their own membership; Though the mem-
 " bership of the Parent is by Divine Institution Instrumental to the
 " membership of the Child, (for God institutes such only to be pub-
 " lick persons) yet the membership of the Child remains, though the
 " membership of the Parent ceaseth, *Pauls* freedom by birth lives af-
 " ter his Fathers death, *Act 22. 28.* the effect continues, though the
 " Instrument be extinct.

I. Object. " In case the Parents themselves be not admitted to
 " full Communion, or that they lye under offence, it seems then their
 " Children ought not to be baptized.

Answer. " We must carefully distinguish between the Parents stand-
 " ing as a publick person, and between the Parents standing as a single
 " person, the Child is contained in the Parent only when he stands as
 " a publick person, not when he stands as a single person. Hence only
 " the Confederation, not the condition or conversion of the Parent is
 " imputed to the Child. As *Adam* was a publick person, in the first
 " transgression, therefore the first transgression was imputed to his pos-
 " terity, not only to him, *Rom. 5. 12.* but in his other transgressions
 " he was in this respect but a single, not a publick person, therefore

They are imputed only unto him, and not to his Posterity

2 *Object*. "Members are compleat or incompleat: Children are members incompleat, not compleat."

Answer 1. "Did this distinction hold, yet that the incompleatness of Childrens membership is not such why they should be hindered from being baptized, is cleare from *Pedobaptisme*."

2 *Idy*. "Members are to be considered either in respect of their Communion, or in respect of their membership. In respect of their Communion they may be said to be compleat or incompleat; because Communion receives more or less, and may be enjoyed either in whole or in part, But if members be considered, in respect of membership which is the present Query, then they cannot be said to be compleat, or incompleat, because membership being a Relation doth not receive more or less, as a little member is as truly a member as the greatest, the hand of a Child is truly a hand, and a member of the whole as the hand of a man."

Immediate, *viz.* when these that are Adults Confederate in their own persons.

3 *Object*. 3. Membership is Mediate, *viz.* when Infants Confederate in a publick person as Mankind Confederate in Adam.

1 *Answer*. "Though Adam Confederated in his own person. i. e. although it be his person of Adam thus Confederated, yet Adam himself Confederated not as a single person, but as a publick person, so as though Adam and the Parents of Children Confederate Immediately, i. e. in their own persons, yet do they not confederate as single persons. In this notion, *Scilicet*. of not confederating as single persons, the Condition of both mediate, and Immediate members are alike."

2 *Idy*. "The validity of membership depends not upon the Instrument or medium, to wit, the Parents standing as a publick person in the Act of Confederation, but upon the Institution of God in Christ, the value and virtue of the effect here cannot depend upon the instrument (which is it self as to an Arbitrary Effect) but upon the Supreme and Independent Cause, The membership of a single Child Confederating mediately, i. e. in the publick person of the Mother, excelleth the membership of the Mother Confederating immediately in her own person, because the Mother though she be a Church member, yet is not capable of being a member constituent of the Church (for only Brethren constitute a Church, in that they alone

“be capable of being the Subject of the power of the Keyes, 1 Cor.
 “14. 34. 1 Tim. 2. 12.) so as should the Brethren live, the Sisters
 “surviving could not continue a Church, but would immediately cease
 “to be Church members, yet her male Child is *not only a Church mem-
 “ber, but is also capable of being a member Consistent of the Church,*
 “3. 34. “The Cause why a member is not admitted to such and such
 “Communion, is not any defect in membership, but some defect con-
 “cerning the qualification of the member. The mother notwithstanding
 “ing her membership is inferior to the membership of her male
 “Child, (the being as was said before *a member of the Church, but not
 “a member Consistent of a Church*) is admitted to the Supper, yet
 “the Child is not. A man or woman Adult Confederating in their
 “own persons Immediately upon some offence publicly falling out or
 “discovered between their Admission and intended Baptism, may
 “not be baptized, whereas a Child Confederated in his publick per-
 “son is to be baptized.

Object. 4. “Children in their non-Age are by their Parents only
 “materially, and not by themselves formally and actually members.
 “4. 34. “Members potentially are such only in possibility, but as
 “yet non-members actually. *Membership* is had two ways, either by
 “Confederating in a publick person, or by Confederating in our own
 “persons, Children are actually and formally members by Confedera-
 “tion in their publick person, not in their own persons: they who
 “have the matter and Form of membership, are actually members.
 “Children Confederating in their Parents have the matter and Form of
 “membership, viz. Holiness, *Mal. 2. 15. Rom. 8. 16. 1 Cor. 7. 14.*
 “And Confederation in their Parents as their publick person, *Gen. 17.*
 “*Mal. 2. 39.* therefore Infants Confederating in their Parents are
 “actually and formally, not potentially. Circumcised under the Law
 “they are actually *de* formally, not potentially baptized under the Gos-
 “pel, therefore they are *actually* and formally, and not only potentially
 “members. If Mankind Confederated actually in *Adam*, then pub-
 “lick person, when they did not so much as exist in their proper per-
 “sons, then many children actually existing in their proper persons,
 “actually *Confederate* in their publick person. But Mankind not
 “yet existing in their proper persons, Confederated in *Adam* their
 “publick person. *Pecatum Adam non fuit alienum sed etiam no-*
 “*strum peccatum. Adam non fuit extraneum, cum non esset respectu nostrum, quia*
 “*proximus est Adamus nostris Parentes, ut videmus in Adam, et volun-*
 “*tate sua Adam non esse alienum nostrum.* *Tullii Speech of Thomas*
 “though

though used by him to another purpose may aptly be applied here,
peccatum Adamsi sunt gratias nostris secundum circumstantiam per-
sonae non autem secundum speciem.

If children so soon as they exist are actually guilty of a *Covenant*
broken, then children as soon as they exist are capable of *actually*
Confessing, breaking of a *Covenant* supposes the being of a *Cove-*
nant that cannot be broken, that never how a being. *Ab. 1st Term*
ad. 1st et 2nd secundi adj. 1st et 2nd Consequentia. But children so soon
as they exist are guilty of a *Covenant broken*, witness Original Sin
actually inflicted upon children as the punishment of their sin in *Ad-*
am. God doth not punish actually such as are only Sinners potenti-
ally, but as yet have not actually sinned. Neither doth childrens
incapacity, to exert *Church* ad. deny them to be actually Church
members, for then Brethren under offence before any Censure, bre-
thren informed, by some sinless Accident, yea, brethren when asleep
should all of them be *potentially* only, and not actually Church mem-
bers. Nor doth *Childrens incapacity* to Vote or Constitute a Church, de-
ny them to be actually Church members, for thence I would follow,
that the Sisters were only *potentially*, and not actually Church members.

More needs not to be said of Mr. Nortons Judgment concerning
this Subject, we come to Mr. Shepards, sometime Pastor of the Church
in Cambridge in New-England, who besides his eminent abilities, was
a man of much real and living Communion with God, and therefore more
like to know the mind of Christ, than many others. Now in a Letter of
his (Dated June 1649. which was not three months before his decease)
he does assert and prove, that Children are members of the *visible*
Church, and that their membership continues when *Adults*, and that
the Children of Believers are to be accounted of the Church until
they positively reject the Gospel, and that the membership of Chil-
dren hath no tendency in it, to pollute the Church any more now,
than under the *Old Testament*, and that children are under Church
discipline, and that some persons *Adults* may be admitted to *Bap-*
tism, and yet not to the *Lords Supper*, &c. The whole Letter being
already published, we shall not here insert it, or any thing further con-
cerning it, only assure the Reader that the Letter itself (even the
Autotype) is still to be seen, as it was written by Mr. Shepards
own hand. Also the same Author in his printed defence of the *Win-*
chester, pag. 144. does maintain the *Church membership* of children
and their Subjection to Discipline. In the year after these mentioned,
viz. Anno 1656. here arrived two other of New-Englands Worthies.
Namely,

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 Mr. Partridges and Mr. Rogers Concerning his Subject of Baptisme.
 Namely, Mr. Ralph Partrich, and Mr. Nathaniel Rogers. *As the*
Mr. Partrich sometimes faithful Pastor of the Church in *Duxbury,*
Plimouth Colony, who his Judgement was touching the pres. at con-
 troversy, is to be seen from that *Model of Church Discipline,* which was
 by him composed and presented to the Synod at Cambridge, *June 1648.*
 and which is still extant under the hand writing of the *Reverend author,*
 in which Manuscript are these words. "The persons unto whom the
 Sacrament of Baptisme is dispensed (and as we conceive ought to be)
 "are such as being of years, and converted from their Sins to the Faith
 "of Jesus Christ, do joy in Communion and Fellowship with a Parti-
 "cular visible Church, as also the children of such Parents or Parent, as
 "having laid hold of the Covenant of grace (in the judgement of Cha-
 "rity) are in a *visible Covenant,* with his Church and all their Seed af-
 "ter them that call not off the *Covenant* of God by some Scandalous
 "and obstinate going on in Sin, as may appear by *Math. 23. 19.* and
 "1 *Cor. 7. 14.* with *Gen. 17, &c.* compared.

Thus for Mr. Partrich his Judgement. Concerning Mr. Nathaniel
 Rogers late eminent Pastor of the Church of Ipswich in New-England,
 that his Judgement did concur with the Doctrine of the late Synod touch-
 ing Baptisme; is certain from what himself did publicly teach some
 years before his Decease. Also from a Letter of his written to the *Reverend*
Mr. Richard Mather some years before *1660.* Rogers went to his
 Rest, which Letter still remains under the Authors own hand writing,
 we shall therefore insert, the substance of it, which followeth.

Reverend and dear Sir,

"I Received a Letter with a Book from you, and do return you this
 "Testimony of my most thankful acceptance of your kindness and good
 "will both in your Letter and worthy Treatise of Justification, which
 "as yours are wont to be, is nervous, and this is commendous, in a spe-
 "cial manner, and yet perspicuous. I see my defect in *Heb. 4. 12* mated
 "ters supplied by your Diligence. To the Question concerning the
 "Children of Church members, I have nothing to oppose, and I won-
 "der any should deny them to be members. - They are members by
 "the *Censur Ecclesiastica.* God so calls them, the Church is so to account
 "them, and when they are *Abstergeatis,* though having done no perso-
 "nal acts, yet are to be judged members still, until after due Calling
 "upon, they shall refuse or neglect to acknowledge and own the *Cov-*
 "enant of their Parents, and profess their belief of, and Subjection to
 the

Mr. Rogers. Mr. Smith. Mr. Prudden. Mr. Wilson.

“ the Contents thereof, which if they shall deny, the Church may Censure or disown them, ——— Now for practice I confess I account it a great default, that we have made no more real distinction, between these and others, that they have been no more attended as the Lambs of the flock of Christ, and whether it be not the cause of the corruption and woful defection of our youth, *disquiri permittimus* We are this week to meet in the Church about it, and I know nothing but we must speedily fall to practice. If we in this shall be Leaders, I pray beg wisdom from the Father of Lights, and him who is our Wisdom as well as our Righteousness, I commit you to the blessed Communion of the Spirit of the Lord Jesus, and rest,

XI. 18.
1652.

Yours in him Cordially
N. Rogers

These Testimonies are more than abundantly sufficient to evince that the *Miss-Fa-bers* of this Country were for that *Enlargement of Baptism*, which the late Synod Book pleads for. And that therefore such a practice is no apostasy from our Primitive Principles: yet further Testimonies might be superadded unto these, for Mr. Henry Smith sometimes Minister of the Word at Wethersfield on Connecticut; in a Letter of his dated August 23. Anno 1647. (which Letter was also written to Mr. Mather) thus expresses himself, “ we are at a Loss in our parts about members Children, being received into Communion, because it is undetermined, in the extent of it, at the Synod, our thoughts here are that the promise made to the Seed of Confederates, *Gen. 17.* takes in all Children of Confederating Parents, whether baptized here, or else where, whether younger or Elder, if they do either exactly or otherways may be Conceived in the Judgement of Charity to Consent therunto. Now because many have Children grown up, which were born in England, who would gladly express their Consent, and desire to their Parents Covenant, only we are loth to walk alone, in the thing; we could heartily wish we had the Concurrence of your Judgement, &c.

Thus, Mr. Smith.

Likewise, Mr. Prudden late faithful Pastor of the Church in Milford in New-Haven Colony, in New-England in a Letter to the same Reverend person, which the last mentioned was sent unto, does not only express his own thoughts, but gives Reason for his belief concerning the Question under Agitation, with whose Testimony we shall conclude, And because his Letter is of Weighty and worthy Consideration,

Consideration, albeit part of it (as of that of Mr. Rogers) is already published in the Preface to the *Second Book* yet we shall here insert, the substance of it, which now follows,

“Dear Brother,

“I was glad at the receipt of your Letters, but I am sorry to hear of such breaches in Churches, and no way nor means found out and applied for healing, which I fear with you does strengthen the *Presbyterian Objection* against our *Congregational way*, when the writings of some for our defence, and our practice agree not in that particular. I think with you that man to be much blessed, whom God should make helpful in those things; though as he has but little encouragement to attempt it, so can he expect less thanks from man who possibly may have erred, but loth to be judged in to have done. — Touching your own Exercises you are not alone in them, the power of the Elders in preparing matters of offence and other things for the Church, has been much questioned by some, but me-thinks that which Mr. Hooker has written in the Case (Survey p. 4th pag. 32.) should satisfy those who are not of a *Contentious Spirit*, I had Conference with him about this matter, in his life time. And the Summ of what he hath now written, he then expressed and told me withal, that if a Case should be presented to the Church, in any other way by the Brethren he would refuse to act in it, unless the Church would first dispute the point which he would offer, but acting sooth his judgement he would say, it is but that the Rule requires to tell the Church in due order by the Officers, as he that Commands one to get into his house, intends that he should go in by the door.

The Elders are *Captains*, and *Leaders*, and *Rulers*, Heb. 13. 17. 1 Tim. 5. 17. And therefore the Brethren must not go before them, A common Soldier must not begin or make an Attempt without the *Captain*. And the Elders being *Leaders* and *Rulers*, they are to order all the publick occasions, and affairs of the Church, in a comely manner which they cannot do, if the Brethren have Liberty at their pleasure to publish what seems best to themselves. Touching the desire of such members Children as desire to have their Children baptised, it is *Usage* that I do not yet hear practised, but for my own part I am inclined to think, that it cannot justly be deayed, because their Parents/however not admitted to the *Lords Supper* should be Compleat members of the Church, within the Church Covenant, and

Mr. Norris. Mr. Philips and sundry Congregational Brethren in England, and so acknowledged that they might have right to Baptism. Now as they being in *Covenant* and standing members, their Children also are members by virtue of their Parents *Covenant* and *Membershi*, as well as they themselves were by virtue of their *Covenant* and *Membershi*, and as they have not renounced that *Covenant*, nor are justly Confused for the breach of that *Covenant*, but do own and profess it, and why virtue of it claim the Privilege of it to their Children. Those Children who are within the *Covenant*, and so members of it Baptism cannot be denied unto. But the Children in Question are within the *Covenant* of the Church, and so members of it, Ergo, Baptism cannot be denied to them. The assumption is proved that the Children of such Parents, as are within the *Covenant* of the Church, are themselves within the *Covenant* of that Church, and so members. But the Children in Question are the Children of such Parents, as are in *Covenant*, and so members of the Church, Ergo, they are so themselves. The Proposition is clear, because the Parents *Covenant* for themselves and for their Children, *Deut. 29.* from *Gen. 17. 12, 13.* And God accepts both, *Gen. 17. 12, 13.* the whole Nation is *federally* holy, they are expressly said to be in *Covenant* with their Father, *Deut. 29.* not partly, or partially in *Covenant*, *Rom 9. 3. 4.* *Mal. 2. 39.* and God styles himself their God, as well as their Father, *Gen. 17. 7, 8, 9.* and to have God to be our God is to be in *Complete Church Covenant* with him. The *Assumption* is evident, because else such their Parents had not had right to Baptism, the Seal of the *Covenant*; but that they had right unto, and so received it, and the same right they had, the Children have, who are included in their *Covenant*, as they were in their Fathers, If it be said that their Fathers did expressly *engage* and *Covenant*, but this not. Answer, that the *Covenant* is the same, and of the same force to bind, and of the same extent, in the one as well as the other: *Explicite* and *Implicite*, are but *adjuncts* of the *Covenant*, and therefore though they are not come into *Covenant*, the same way that their Parents did, viz. by *explicite personal Covenanting*, but are taken in by the Father *Covenanting* for them and themselves, yet it seems to me, that they are not less truly, or less *Completely* in *Covenant*. The God of Peace and Truth guide us in those ways. I rest.

“*Milford June 12, 1656*”

Your loving Brother,
Peter Prudden.

Unto these might have been added the Testimony of that Reverend and faithful Servant of Christ Mr. Jobn Wilson, the first Pastor of the

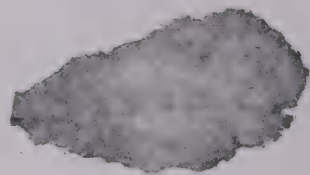
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First Church in Boston. But this Judgement touching the question in hand is known to all that knew him. And the Reader is referred to his dying Speech, concerning this matter which are inserted in the Book called *New England's memorial*. (pag. 183. 184.) which because they were amongst the last words of so holy a man, cannot without great imbecility or disregard. Also we might have mentioned the Judgement of Reverend Mr. Norris; which that it did Concur with what hath been expressed, is to be seen from the *Records* of the Church in *Salmon*, viz. in their *Records* of the 24th. of the first *Month*: And of the 21st. of the fifth *Month* and sixth *Month*, Anno 1654. Likewise we might have produced the Judgement of Mr. Phillips sometimes a faithful Pastor of the Church in *Watertown*, but the Reader is for that referred to the Preface in the *Synod Book*.

Also that some godly and judicious of the Congregational way in England are for a greater Latitude in the point of Baptisme, then our dissenting Anabaptistical Brethren acknowledge, is manifest from what many Learned men of that way have long since published. For Doct^r Owen in his review of *Societies*, pag. 134. thus expresses himself, "I am so far from confining Baptisme subjectively to a particular Congregation, that I do not believe that any member of a particular Church was ever regularly baptized; baptism precedes Admission into Church membership as to a particular Church, the Subject of it is professing Believers and their Seed, as such, they have right unto it, whether they be joynted to any particular Church, or no, suitable to this Judgement hath been my Constant and uninterrupted practice."

Likewise Doct^r Wathaniel Homes in his defence of Infant Baptisme against Mr. Tombes, has these words, (pag. 103.) "for baptizing of Believers Infants, several Churches of us do hold, that we may baptize them, though neither of their Parents be of our particular Churches. Baptisme as we conceive being an Admission into the *universal Church*, &c. And again, (pag. 217.) Mr. Tombes having made this Objection, "that the baptizing of Infants has occasioned unnecessary dispute about baptizing the Infants of believing Parents, that are not members of gathered Churches. I never (saith Doct^r Homes) perceived the world troubled with this dispute, divers Churches without dispute can practice the baptizing of such, &c. Thus Mr. Farwell in the same Book, pag. 208, 211. with his Epistle to the Reader. And the Collector of these Testimonies hath lately received Letters from sundry eminent Divines of the Congregational way in England, declaring that the Judgement of the Elders with them is generally according



according to what hath been now expressed. By these things therefore, which have been thus far expressed, it is very manifest that the doctrine of the late Synod concerning the Subject of Baptisme is no Apostacy from the *first Principles* of New-England, nor yet any *declension* from the *Congregational way*. It remaineth that we proceed to the other Question about *Communion and Consecration of Churches*. Now concerning that, it is less needful to produce many Testimonies, that there in the Synod Introduced not any *Innovation*. For some that dissented from the Answer to the first Question about Baptisme, yet in this last concurred, yea, there was an *unanimous and univ[er]sal assent* to the Answer given to this second Question, as the Author of the *Antisynodalia Americana* does acknowledge, where (pag. 12.) it is said in the second Question we do fully agree with the rest of the Synod, in all the Propositions laid down about it together with the Proofs thereof, we shall therefore amongst our *New English Worthies*, only mention the Judgement of Mr. Cotton concerning this Question, which what it is may be seen largely expressed in his Book of the *Keyes*, pag. 14, 8cc. And there are those that will remember, that when that eminent Minister of Christ Mr. *Ascham* was ordained Pastor of the Church in Cambridge, Mr. Cotton giving in the Name of the Messengers of Churches, the right hand of Fellowship, seriously advised him to endeavour (And that faithful man was ever mindful of that solemn Advice) that that Ordinance of Consecration of Churches might be duly practised, greatly bewailing the defect of these Churches, as to that particular, yea, Mr. Cottons heart was much upon this thing, in his latter time; foreseeing that without it, these Churches and the *Congregational way* could not stand; He did therefore not long before his decease, draw up some Propositions which are expressive of the way and manner of this Consecration pleaded for, which because they are (as being written by his hand, they cannot but be) of great weight and worth, we shall therefore here insert and publish them.

Propositions Concerning Consecration and Communion of Churches, tendered to the Elders and Brethren of the Church for their Consideration, and acceptance according to God.

Proposition I.

“Every true Church of Christ, viz. a particular Congregation furnished with a Presbytery and walking in the truth and peace of the

Gospel,

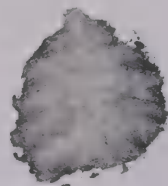
"Gospel, hath received from the Lord Jesus full Power Ecclesiastical
 "within it self, both of Liberty to receive her own members, to choose
 "her own Officers and the like. And also of Authority to Administer
 "Sacraments, Censure her own offenders, and restore penitents, *Mat. 18.*
 "18. *1 Cor. 5.* *Acts 6. 2, &c.* and *14. 23.* so as this *Consecration and*
 "*Communion of Churches* ought not to hinder the exercise of this power,
 "er, but only by Counsel from the word to direct and strengthen their
 "hands, in the right Administration thereof upon all just occasions.

Proposition II.

"Although the Apostles of Christ were Independent on each other,
 "and had equally the highest Power Ecclesiastical under Christ, and
 "were led with *Infallible Assistance* of the Spirit in the exercise thereof,
 "as yet Paul with Barnabas and Titus went up to Jerusalem, (and
 "that by Revelation) not only to Confer and Consult with the Apostles
 "about his doctrine, (lest he had, or should run in vain, *Gal. 2. 1.*
 "2.) but also Confociated or made Agreement with them by mutual
 "giving the right Mind of Fellowship, to dispose the Course of their
 "Ministry and Provision for the poor, that so they might procure the
 "more free and effectual passage of the fruit of the Gospel, and the
 "work of their Ministry, and therefore it may seem much rather, not
 "only lawful, but also very profitable and needful for ordinary Elders,
 "and Churches though equal in Power) wanting that *Infallible Assistance*
 "of the Spirit to Confer, and Consult, and Confociate or agree
 "together about all such weighty matters, in which Counsel and Concurrence
 "of Judgment may be requisite to prevent and heal errors and offences,
 "to avoid Suspicion of prejudice, and partiality, and so to expedite the free
 "passage of the Gospel in the hands of them all.

Proposition III.

"If when Peter gave offence at Antioch, the Apostle Paul took
 "Liberty to rebuke him before them all, (though he was his equal in
 "place and power) and that no doubt out of that duty of Love and
 "faithfulness, which he owed unto him and to the truth, Peter also
 "submitting thereunto, then it may well stand with the equality of
 "Churches out of their duty of Love and Faithfulness to admonish each
 "other in case of publick offence, and submit in high admonition
 "from the word in meekness of wisdom, as to the will and Authority of



of Christ, and to give such Satisfaction as the Rule doth require.

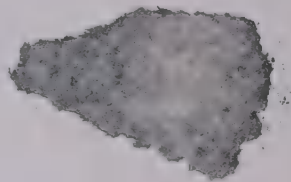
Proposition IV.

“ Out of Question, *the Lord Jesus, the head, King and Compassionate*
 “ *Love, Priest and Saviour of his body the Church, hath as great a Love*
 “ *and care of the purity, Peace and Edification of whole Churches, as of*
 “ *particular Saints as is evident by those Epistles sent to the Churches of*
 “ *Corinth, Galatia, and the seven Churches of Asia, to heal the publick*
 “ *Errors, dissensions, and other Corruptions found in them, and there-*
 “ *fore certainly he hath appointed and sanctified some sufficient means*
 “ *to preserve their purity and peace, to heal and help the evils, and*
 “ *distempers of whole Churches, as well as of particular Believers.*
 “ *Now then since Apostles and other extraordinary Officers are ceased,*
 “ *(that had power in all Churches, and only Love remaineth) what*
 “ *other Ecclesiastical help is there left without infringing the power*
 “ *of particular Churches, but the Exercise of brotherly Love, mutual*
 “ *watchfulness, Brotherly Care, and Counsel? which Elders and Chur-*
 “ *ches ought therefore to practice towards each other in this way of*
 “ *Brotherly Communion and Assistance on all just occasions.*

Proposition V.

“ Upon these and other Scripturc grounds and Examples, and for
 “ the ends above said, it is very meet and requisite, (according to our
 “ present practice) that when any Company of Christians intend to
 “ unite themselves into the Fellowship of a Church, or being in a
 “ Church shal be to elect and ordain any Elders over them, that in due
 “ time they signify their intentions to the Neighbouring Churches,
 “ walking in the order of the Gospel, if such may be had, desiring their
 “ presence, Assistance, and right hand of Fellowship, that as a Church is
 “ a City set upon a Hill, so the Acts thereof may not be as a Light put
 “ under a bushel, but may so shine forth to all other Churches, beheld-
 “ ing, and approving their orderly proceedings, as they may the more
 “ readily give them the right hand of Fellowship, and walk with more
 “ freedom of Spirit in Brotherly Love and Communion with them in
 “ the Lord.

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Proposition VI.

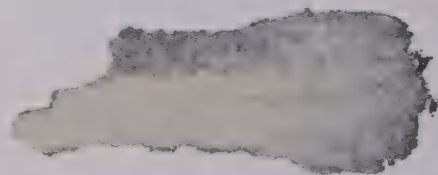
“In such matters as publick Censure, wherein through the obscurity and difficulty thereof are other-wise, there doth arise differences tending to dangerous Divisions and distractions in the Church, or offence to other Churches, In all such Cases it is meet and requisite that the Church proceed *advisedly* with the Counsel and Concurrence of the Elder, or Elders, with other Judicious and impartial Brethren of other Churches, clearing up from the Word, what is the just and will of Christ to be done.

Proposition VII.

“Not only in matters of Censure, but also in other Cases of Doctrine or practice, wherein for want of Light or of the Spirit of meekness and Love, there doth grow dissention in any Church (as did in the Church of Antioch about Circumcision) The Church so divided shall *do wisely and safely, not so proceed to determine the Case by a Major Vote, as the unsatisfaction and offence of a Considerable part among themselves, or the offence of other Churches.* But ought rather so bringing the matter to the hearing and Judgement of other Elders and Brethren of other Churches: who being desired might readily to meet together, and seriously (as in the fear of God) to enquire, into, the Case, search out by the word, what is the mind of Christ therein, by themselves, (if present) or otherwise, by Letters and Messengers to declare to the Church, what they judge to be the Rule of Christ which they should walk by, which Judgement ought to be received with all due respect according to God, *Mat. 18.*

Proposition VIII.

“As there is a Brotherhood of members in the same Church, so there is a Brotherhood of Churches, being all Fellow members of Christ Jesus, and so bound to have a mutual Care one of another, *1 Cant. 8. 4.* It is therefore meet and requisite, that in Case any Church shall fall into any scandalous error or offence in doctrine or practice, then the Neighbour Church or Churches should Advertise, Convict, and admonish such a Church thereof according to the Rule of the Gospel. And if after due Conviction by a Neighbour Church, and again by more Churches, the offending Church is the nature of the offence and the respect



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“ respect due to a Church of Christ may require, may at length with-
 “ draw, the Church with sufficient patience will not yet hearken to
 “ their Brethren; then withdraw from that Church, or at least that part
 “ of it which refuse to be healed, such Brotherly Communion and the
 “ fruits thereof, as otherwise Churches usually do afford to each other.

Proposition IX.

“ In Case any member shall be laid under Censure in a Church by
 “ the Major part with the offence of a Considerable part thereof, or
 “ when any whole Church shall seem to have Consented corruptly to
 “ such a Censure, upon Complaint of the griev'd part attested by the
 “ dissenting Brethren, or in the other Case, by other credible persons, it
 “ is free, yea, requisite that other Church, or Churches, in the Spirit of
 “ meekness desire to know the Reason of their Censure, which if the
 “ Church shall clear up to be just, then the other Church or Churches
 “ ought to bear witness to their proceedings, and so persuade the
 “ Censured and dissenting part of the Church to submit and give satis-
 “ faction. But if the Church shall refuse to give an account of the Reasons
 “ of their proceedings, or not finally clear up the Justice thereof, nor
 “ cause the griev'd party, it will then be equal for any other Church to
 “ receive the Censured part to their Covenant or Communion.

For so Christ received the blind man, after he was unjustly Cast
 out of the Synagogue, *John 9.* The unjust acts of any Church cannot
 appear to be done, in the name of Christ; but rather to the abuse
 of his name and power, and therefore do not bind in Heaven, *Christ's*
words non Ligat.

Proposition X.

“ As it is the practice of Godly Christians in the Churches (without
 “ any Scruple, and with much Edification and increase of Love) to meet
 “ together in Convenient numbers of Families at Set times, house by
 “ house, to exercise that Christian Communion, which the moral Rules
 “ of the Gospel call for, *1 Thess. 5. 11. Col. 3. 16. Heb. 3. 13.* and to
 “ as also upon the same grounds, [besides others] it would [by the
 “ blessing of God] conduce much to the increase of brotherly love and
 “ unity, the spiritual Edification of many, by mutual Faith of each
 “ others, to the strengthening of the hearts and hands of one another
 “ in the work of the Lord, if the Elders and brethren of the Churches,
 “ old

“ did meet together, Church by Church, in Convenient numbers, at set
 “ times, (not to exercise any Jurisdiction over any,) but to enjoy and
 “ practice Church Communion by prayer together, hearing the word
 “ preached, and Conference about such Cases and Questions of Con-
 “ science, as shall be found useful or needful for the edification and
 “ Comfort, and peace of every Church, or any of the Brethren thereof,
 “ and this Coude might tend much to satisfy the Spirits of divers god-
 “ ly Brethren, who have thought that we so much mind the distinction
 “ of particular Churches, and the duties of fellow members in the same,
 “ that we loose much of the Comfort of Love, and the Fellowship of the
 “ Spirit, which we might enjoy, and that we fall short in some brotherly
 “ Love which we owe mutually to our dear Brethren of several Churches.

For the better Improvement of such a Conference.

1. “ It is fit that the Number of Churches so to meet, be regulated
 “ according to the *nearness* or *distance* of Churches, and as other Conve-
 “ niences, or Inconveniences shall require.

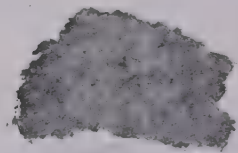
2. “ For the times of meeting, it may seem best to leave it to the
 “ wisdom of each Society of Churches, to meet more frequently or
 “ seldom as they shall see Cause.

3. “ Concerning their Exercises, it is meet that the Elders of each
 “ Church where the Conference is to be held, should choose with Con-
 “ sent of the Church some other Elder as they see best, whom they
 “ may intreat to preach at their meeting, and also to desire some to mo-
 “ derate in the Conference, and agree upon such Questions as they see
 “ fit, three or four, and send them to the Elders of other Churches, at
 “ least *fourteen* days before the time of their Assembly.

4. “ For the ordering of the Time, it may be fit that the Sermon should
 “ end at Eleven a Clock, and after it the Conference follow, and con-
 “ tinue so long, as shall be found meet and seasonable.

“ Now our Lord Jesus Christ himself who is the *Counsellor, the Ever-
 “ lasting Father, and Prince of Peace*, grant unto all his Churches truth
 “ and Peace always, and yall means: and let counsel and guide the
 “ hearts of his people to discern and embrace all such ways as himself hath
 “ sanctified, to choise his Ends. Amen.

Thus said Mr. Cotton. And that this is according to Congrega-
 “ tional Principles, is evident from other Testimonies; For the Ministers
 “ of an hundred and twenty Congregational Churches, who met at the Syn-
 “ od in London, *Annæ 1628.* do in their declaration of the order ap-
 “ pointed



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appointed in the Churches of Christ (*Thefts* 26.) thus declare. "In Case of difficulties or differences either in point of doctrine, or in Administrations, wherein either the Churches in general are concerned, or any one Church in their *Peace, Union, and Edification*, or any member, or members of any Church are injured in, or by any proceeding in *Censures* not agreeable to *Truth and Order*: It is according to the mind of Christ, that many Churches holding *Communion* together, do by their *Messengers* meet in a *Synod* or *Council* to Confer and give their Advice in or about the matter in difference, &c. And Doctor Owen (who was a great part of that *Assembly*) in his *Caecipline* concerning *Church discipline*, (pag. 224, 226, 227.) thus expresses his Judgement. "Churches being gathered and settled according to the mind of Christ, ought to preserve a *mutual holy Communion* amongst themselves, and to exercise it in the discharge of those duties, whereby *their mutual good and Edification* may be promoted. "In desiring or making use of the Council and advice of one another in such Cases of doubt and difficulty, whether *Doctrinal or practical*, as may arise in any of them, *Acts* 15. 2, 6. And from hence it follows, that in Case any Church either by error in *Doctrine*, or *præcipation*, or mistake in other *Administrations*, do give offence unto other Churches, those other Churches may require an account from them, admonish them of their faults, and withhold *Communion* from them, in Case they persist in the error of their way, and that because in such difficulties, and before their *miscalriages*, they were bound to have desired the advice, Counsel, and Assistance of those other Churches, which being neglected by them; the other are to recover the end of it unto their *utmost ability*, *Gal* 2. 6, 11. And hence also it follows, that those that are rightly and *justly Censured* in any Church ought to be relected by all Churches what ever, both because of their *mutual Communion*, and because it is, and ought to be presumed, until the contrary be made to appear, that in Case there had been any difficulty or doubt in the procedure of the Church, they would have taken the advice of those Churches, with whom they were obliged to Consult. Thus for Doctor Owen. Likewise Doctor Thomas Goodwin, and Mr. Philip Nye in that *worthy Epistle* which they have prefixed before Mr. Cotton's book of the Keyes, (in which *Epistle* the Congregational way is truly stated and asserted, as it differs from both the extremes, the *Irregular Presbyterianism* on the one, and *Baptism* on the other hand) do declare their Concurrence with him in acknowledging "that an Association or *Communion of Churches* tending their

Messengers

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“Messengers into a Synod, is an Ordinance of Christ, unto whom Christ
 “hath in Relation to rectifying *whole Administrations*, and healing
 “*Dissensions in particular Congregations*, and the like Cases) com-
 “mitted a due and just measure of power suited and proportioned to
 “those Ends, and furnished them not only with ability to give Coun-
 “sel and Advice, but further upon such like occasions, with *Authority*
 “*and power and Authority* to determine, declare, and injoyne such things
 “as may tend to the reducing *Congregations to right order and Peace*,
 “see pag. 4. 5, 6, 7.

Moreover, that the *practice of Congregationalists*, has been according
 to this Profession, may be seen in the *Apologetical Narration* published
 by Doctor Goodwin. Mr. Philip Nye, Mr. Sydrach Simpson. Mr. Bur-
 roughs and Mr. Bridg. In as much as those famous *Apologists* (as
 Paul speaks concerning James, Cephas and John amongst the Apostles) as
 from to 5. Pillars, (and worthy are they so accounted) amongst *Con-*
gregationalists. Since also that *Apologetical Narration* (though printed
 in the hands of but few with us, we shall therefore here transcribe
 and insert some pages of it. And therein they thus declare (see pag.
 22. to pag. 22.) “And whereas [say they] the *Common prejudice*
 “and exception laid into all mens thoughts against us, and our opinions
 “is, that in such *Congregational Government* the entire within it self,
 “there is not allowed sufficient remedy for miscarriages, though never
 “so gross, no relief for *wrongful Sentences*, or persons injured thereby,
 “no room for Complaints, no powerful or effectual means to reduce
 “Church, or Churches that fall into *Heresie, Schisme, &c.* but every
 “one is left, and may take Liberty without controul, to do *what is good*
 “*in their own eyes*, we have [through the good Providence of God up-
 “on us] from the *avowed declarations* of our Judgements among our
 “Churches *mutually* during *our Exile*, and that also confirmed by the
 “most *solemn Instance* of our practice, wherewith to vindicate our selves
 “and way in this particular, which upon no other occasion we should
 “ever have made thus publick. God to order it, that a *Scandal* and
 “offence fall out, between those very Churches, whilst living in this *dis-*
missment, [whereof we our selves that write these things were one
 “the Ministers] one of our Churches having unhappily deposed one of
 “their Ministers, the others judged it not only too *suadain an act*,
 “but having proceeded in a matter of *great moment* without consult-
 “ing their *other Churches*, as was publicly protested, we should have
 “done in fact *Cases of concitment*] but also in the proceedings there-
 “of, as too *severe*, and not managed according to the Rules laid down

"in the Word. In this Case our Churches did mutually acknowledge
 "and submit to this, as a *Sacred and undoubted Principle, and Supreme*
 "*Law* to be observed amongst all Churches, that as by virtue of the
 "*Apostolical Command* Churches as well as *particular men*, are bound
 "to *give no offence, neither to Jew nor Gentile, nor the Churches of God*
 "they live amongst. So, that in all Cases such offence or differences by
 "the *Obligation of the Common Law of Communion of Churches*, and
 "for the Vindication of the glory of Christ which in *Common* they hold
 "forth, the Church or Churches challenged to offend or dissent, are to
 "submit themselves (upon the Challenge of the offence or Complaint
 "of the person wronged) to the most full and open trial and ex-
 "amination by other *Neighbour Churches* offended thereof, of what
 "ever has given the offence. And further, that by virtue of the
 "same and like *Law of no partaking of other mens sin*, the Church of-
 "fended may, and ought upon the *Impeniteny* of those Churches per-
 "sisting in their Errors and mis carriage to pronounce that *heavy Sen-*
 "*tence* against them of *withdrawing and Renouncing* all *Christian Com-*
 "*munion* with them, until they do *repent*, and further to declare and
 "protest this with the Causes thereof to all other Churches of Christ,
 "that they may do likewise. And what further *Authority* or proceed-
 "ings *purely Ecclesiastical* of one or many Churches towards another
 "whole Church, or Churches offending; either the Scriptures do hold
 "forth, or can rationally be put in Execution (without the *Magistrates*
 "interposing a power or another nature, unto which we upon his *parti-*
 "*cular Cognizance* and *Examination* of such Causes, profess ever to
 "submit, and also to be most willing to have recourse unto) for our
 "parts we saw not then, nor do yet see. And, likewise we did then
 "Suppose, (and do yet) that this Principle of *Submission* of Churches
 "that miscarry, unto other Churches offended, together with this other,
 "that it is a Command from Christ, enjoyned to Churches that are
 "finally *offended* to denounce such a Sentence of *non Communion* and
 "withdrawing from them whilst *Impenitent*, as unworthy to hold forth
 "the Name of Christ, (these Principles being received, and generally
 "acknowledged by the Churches of Christ to be a *mutual duty* as strictly
 "enjoyned them by Christ in any other) that these would be as effectu-
 "al means through the blessing of Christ to awe and preserve Churches
 "and their Elders in their duties. As that other of Claim to an *As-*
 "*sertivative Power Ecclesiastical* to *Excommunicate* other Churches, or
 "their Elders *offending*; for if the one be compared with the other, in
 "a *more Ecclesiastical Notion*, that of *Excommunication* pretended,

hath,

"hath but this more in it, that it is a *Delivery of whole Churches* and
 "their *Elders offending* unto Satan, (for which we know no warrant
 "in the Scriptures that Churches should have such a power over other
 "Churches.) And then, as for the binding Obligation, both of the one
 "way and the other, it can be supposed to lye but in these two things.
 "1. In a warrant, and *Injunction given* by Christ to his Churches,
 "to put either the one or the other into Execution. And 2. *That mens*
 "*Consciences be accordingly taken therewith, so as to Subject themselves*
 "*whether unto the one way or the other.* For suppose that other Pinci-
 "ple of *Authoritative Power* in the greater part of the Churches com-
 "bined to *Excommunicate* other Churches, &c. To be the Oc-
 "casion of God, yet unless it do take hold of mens Consci-
 "ences, and be received amongst all Churches, the *offending Church*
 "that will slight all such *Excommunications*, as much as they may,
 "be supposed to do our way of *protestation and Sentence of non Commu-*
 "*nication.* On the other side, Let this way of ours be but as *strongly enter-*
 "*tained*, as that which is the way and Command of Christ; and upon
 "all occasions be heedfully put in *Execution*, it will awe mens Consci-
 "ences as much, and produce the same Effects. And if the *Magistrates*
 "Power to which we give as much and (as we think) more, then the
 "Principles of the *Presbyterial Government* will suffer them to yield;
 "as they will, and back the *Sentence* of other Churches *denouncing* this
 "Non Communion against Churches *misarrying* according to the na-
 "ture of the Crime as they judge meet, and as they would the *Sentence*
 "of Churches *Excommunicating* other Churches in such Cases upon
 "their own particular Judgement: of the Cause, then without all Con-
 "troversey, the our way of *Church proceeding*, will be every way as ef-
 "fectual, as their other can be supposed to be; and we are thus more
 "brotherly and more suited to that Liberty and equality Christ hath en-
 "dowed his Church with. But without the *Magistrates interposing*
 "their *Authority*, their way of proceeding will be as *ineffectual*
 "as ours, and more liable to *Contempt*, by how much it is pretended to
 "be more *Authoritative*, and to inflict more dreadful punishment
 "which carnal Spirits are seldom sensible of. This for our Judge-
 "ments. And for a real evidence and demonstration; both, that
 "this was then our Judgements, as Likewise for an instance of the effe-
 "Qual Success of such a Course held by Churches in such Cases, our own
 "practice and the blessing of God thereon may plead and testify for us
 "to all the world. The manage of this Transaction, in brief was this
 "That Church which with others was most Scandalized, did by Letters declare

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“ declare their offence, requiring of the Church suposed to be offending, in the Name, and for the *vindication* of the honour of Christ, and the relieving the party wronged, to settle a full and *publick bearing* before all the Churches of our Nation, or any other whomsoever offended, of what they could give in Charge against their proceedings, in that *deposition* of their Minister, and to submit themselves to an *open Tryal* and review of all those *forepassed Carriages* that concerned that particular: which they most cheerfully and readily (according to the forementioned Principles) submitted unto in a place and rate, where no outward violence or any other external Authority either Civil or Ecclesiastical would have enforced them thereunto. And according to the Ministers of the Church offended, with other two Gentlemen of much worth, wisdom and Piety, members thereof, were sent as Messengers from that Church; and at the *Introduction* and entrance into that *Solemn Assembly*, (the Solemnity of which he left as deep an *Impression* upon our hearts of Christ, dreadful presence, as ever any we have been present at.) It was openly and publicly professed in a Speech that was the Preface to that discussion to this Effect, that it was the most to be abhorred maxime, that any Religion had ever made profession of, and therefore of all others the most contradictory and dishonourable unto that of Christianity, that a single, and particular Society of men professing the Name of Christ, and pretending to be endowed with a power from Christ to judge them that are of the same faith, and Society within themselves, should further arrogate to themselves an *exclusive power* giving account, or being Censurable of any other either Christian or Magistrate above them, or Neighbour Churches about them. So far were our Judgements from that *Independent Liberty* that is imputed to us, then, when we had just dependency on this Kingdom, so much as haply ever to abide therein to peace.

“ And for the Issue and Success of this agitation after there had been for many dayes as Judiciary and full a Charge, tryal and deposition of witnesses openly before all Commers of all Sorts as can be expected, in any Court where *Modesty* enjoys it, that Church which had offended did as publicly acknowledge their *sinfull aberration* in it, restored their Minister to his place again, And ordered a *Solemn day* for fasting, to humble themselves before God and men for their *sinfull Carriage* in it, and the party also which had been deposed, did acknowledge to that Church, wherein he had likewise sinned, so that these *Godly Learned Writers*, were so far from making a *Pyrronism* of a particular Church that they deemed it an *abhorred maxime*

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maxime to affirm that a particular Church is *unaccountable* to, or not censurable by *Neighbour Churches* about them; They therefore that do reject the *Consecration or Communion* pleaded for, want that which is one *Specific Character* of a true *Congregational* man, whereby such are distinguished from *Brownists* and *Morrellians*, whose Principles have ever been disowned and disavowed by *Congregationals*, who have also thought themselves not a little injured, when they have been represented as the same, else how have *Hornbells*, *Sumner's Controversies*, *Brownists*, and *Baileys Dissension*, and other writings, *especial* in *commentaries* been so distrustful and dissatisfactory to all of that way, who understand what Principles they go upon.

Moreover that our *Congregational Brethren* are for such *Communion of Churches* as is by the late Synod asserted, is yet far more evident from the Testimony of *blessed Burroughs* in his *Excellent Treatise* about *their Devotions* (page 24 and 25. And in pag. 43, 44. There are these words. 1) "Those in the *Congregational way* acknowledge that they are bound in Conscience to give account of their ways to "that they are about them, or to any other who shall require it, this not in "an *Arbitrary way*, but as a duty that they owe to God and man. 2dly. "They acknowledge that *Synods* of other Ministers and Elders "about them are an Ordinance of Jesus Christ for the helping the "Church against Errors, *Sejsines*, and *Scandals*.

3dly. "That these *Synods* may by the Power they have from Christ "admonish men or Churches in his Name, when they see evils continuing in, or growing upon the Church, and their Admonitions carry with them the *Authority* of Jesus Christ.

4th. "As there shall be cause they may declare men or Churches, to "be *Subverters* of the *Faith*, or otherwise, according to the nature of "the offence, to shame them before all the Churches about them.

5th. "They may by a *Solemn* *act* in the Name of Jesus Christ refuse "any further *Communion* with them till they repent.

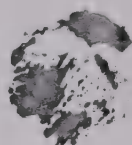
6th. "They may declare also in the Name of Christ that those erring "people, or Churches are not to be received into *Fellowship* with any "of the Churches of Christ, nor to have *Communion* with one another "in the Ordinances of Christ. — You will say, what if they care "not for all this? *Answer*. That is, as if you should say, what if they be "not Conscientious, what if nothing can prevail with Conscience? "If you say, private Brethren may admonish and declare in the Name "of Christ. This is more then if any private Brethren should do the "same thing; For a *Synod* is a *Solemn Ordinance* of Christ, and the "Elders.

The Judgement of Congregational Brethren in England

“Elders are to be looked upon as the Officers of Jesus Christ. And
“again, *pag. 47.* he has these words, If it shall be said, But surely they
“do not agree so far, they do not come up to these *six* things mention-
“ed. To that I Answer, I do not in these deliver *only* mine own Judge-
“ment, but by what I know of the Judgements of all those Brethren,
“with whom I have occasion to Converse by Conference, both before,
“and since, I stand Charged to make it good, to be their Judgements
“also, yea, it hath been theirs and mine, for divers years, even then
“when we never thought to have enjoyed our own Land again. And
“if it be so, then let the Lord be Judge between us and our Brethren, for
“those *loud and grievous out-Cries*, there *has been* against us on this
“thing.

Miss Anna Outcrop: 1672

POSTSCRIPT



POSTSCRIPT

Since the Compulsure of this Collection of Testimonies, it hath pleased the Lord to take unto himself another of our *Antient Studs*, viz. worthy and Reverend Mr. Allin of Dedham, whose *Apperceptions touching the Controverted Questions* is sufficiently known. Likewise not many weeks before his death, he sent this Script, and expressed his judgement thereon in words following.

“Reverend and dear Brother, I salute you in the Lord. I humbly
 “bless God for your fruitful Labours in this your *Collection*, (and in
 “other matters performed by you) concerning which in general, I
 “think it is worthy serious Consultation amongst your Friends, whe-
 “ther it be not a Season to publish the same. (1.) We see the work
 “of Christ touching the *Church* *Sund is laid asleep*, this might awaken
 “our *drowsiness*, we see also the *great disorders* in Churches (or want
 “of seasonable help from *Neighbouring Churches*, and by Reason of the
 “rejection of Counsel without convincing their Sentence of error.
 “2^{dly} “We see how our present doctrine is rejected in *Novel Inno-*
 “*vation*, differing from *Just* and *primitive Principles*. (3.) Who
 “knoweth how far God may bless this *Treatise* to the recovery of some
 “if not many, from their *Erroneous Opinions* about these Truths.
 “I Conceive also some serious Exhortation to cleave to *Juste*
 “*ways* of Christ in *New England*, might be seasonably added, I Rest

Yours in our Lord,
 Tho: Allin.

A Letter concerning the Subject of Baptism, written by that eminent Minister of Christ Mr. Jonathan Mitchell, late Pastor of the Church in Cambridge, in New England.

Reverend and Dear Sir,

I have deliberately read over Mr. D's *Essay* and *Epistle* to the Reader, which I now return to you with thanks for the Loan of it. If I should say, I see not matter of Conviction in it, his Answer is already given me, (pag. 31.) "If men shut their eyes, when the light is held out to them, they may truly say they see not, or in pag. 6. they are Enquire of God with an *Idol in their hearts*, shall be penally answered by being left to their own Counsels, &c. we had need Labour to approve our selves to God, when we meet with such *stupid Conscience* men. But the R. A. can hardly expect, we should find Conviction here, seeing he builds all upon this distinction of *immediate* and *mediate membership*, which with the *Confession* He deducteth from *his the promise* of *purgatory* of his whole discourse; and for the proof of the distinction himself, in (pag. 34, 35.) refers the Reader to his *former Essays*; neither have I observed much more in this writing, toward the proof of it, than we have had before. And therefore if we did not see it, as by him explained and Improved) to be evident before, it is not strange, if we do not see it now. If it must be imputed to our *blindness* (yea, *wisdom* and *partial blindness*) that we see it not, we must be Content, to bear it as we may. Alas when he affirms over and over (pag. 7, 8, 9, 23, 103, 131, 145, 152.) that we our selves Confess the Parents in Question have not Faith, or are not *visible Believers*, the Contrary whereunto we have plainly asserted. And how many times over does he say it, [we call them *meer members*] which we have disclaimed, and do not so call them but, [members not in *full Communion*] yea, he says, (in pag. 49.) we grant that the persons in Question, are not to be accounted Church members, &c. How should we receive Conviction from such discourses? If his meaning be by so often reflecting on [our *meer members* as he calls them] to deny that distinction of members into [such as are in *full Communion*, and such as are not in *full Communion*] that would seem strange, for how can that be denied by any *Ped-baptist*, and he seems to approve it in pag. 33. yea, he seems sometimes to grant, that some when *Adult* do Continue in the Church and Covenant, who yet are not admitted to *full Communion*, pag. 76. 99. yet he calls for a Rule for two such sorts of *Adult members*, pag. 73. But I shall not enter

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cover into discourse of particulars, nor am I fit to be an Answerer, it is easier to observe a greater *sharpness* in his Expressions to me than elsewhere in this Book. I hope I shall Consider as I am able, what I find in this, or other discourses, about the matter in Controversy, &c. and if I be convinced of Error, I shall not be ashamed to own it, but if there be no way to settle the *Controversy* but by such *voluminous writings*, and if every passage be not spoken to, he counts himself neglected, or unanswered; And that which he hath before said stands still firm and good, (as to that purpose he speaks in this Book above twenty times) I have little hope to see an Issue of it, nor can I see any likely way for an Issue, unless we can meet, (either in way of *Synod* or *Colloquy*) and with freedom and *Candor* verbally and fully discourse the matter, and agree to some order by Conclusion. As for the Substantive of the Cause, where we have been engaged, I am daily more and more Conformed, that it is the Cause of Truth, and of Christ, and that wherein not a little of the Interest of Christs Kingdom, and of the Souls of men is laid up. I have heard you intimate, as if there were failings in the manner of Calling, and the managing of the late Synod, and you speak of your expunging some passages in what passed the Prefs, which would have discovered the nakedness of the contrary minded, (though I suppose if they had been printed, they would have discovered more the nakedness of the Author, or Authors, than of the Subjects of these Expressions and Informations.) And I once had an Intimation, as if some had gathered up a Narrative of matters that would shame us much, if it should be published. To all which I would say, I do not know of any such great matter, that can be objected, or of any Considerable, that would seem strange [things be rightly represented] among men of Infirmary as we all are. And some of us were not slow in the open lysed, and other ways to own our selves such, and to crave the Candor and forbearance that is needful for such, which one would think Christian and ingenious Spirits should have been satisfied with. But if there were more to be objected that we, then there is, is that any Argument against the matter and Cause itself? *Lubbers Reso-ma* might be Condemned upon that ground, for all know that he wanted not many sayings, in the management thereof. God loves to humble *Infirmity*, and to leave matter of humbling upon them, even when they are carrying on his own good work; But should he sorry if there were to be found with us the Ticks of Inequalities that abound among our *Church* and *people* in the *Cent*, who *such* not undespise, reproach, and distrust Synods, and Ministers, and all upon the account of this matter, whereby I wish the Book to not

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provoked into Anger. And how few those few in the Ministry that have appeared in opposition may have been accessory thereunto, I had rather they would seriously Consider between the Lord and their own Souls, than I go about to determine. We have been reflected upon by some as seeking our selves, and driving on I know not what design, and I cannot readily Imagine, what *Self Interest* or *Self End* we here should be led by in this matter. Sure I am for my own part, that I *prejudice my self much, as to name, Interest, Esteem, &c.* For my appearing in this Cause. Neither was I so insensible, as not to feel it from the first. I know my self to be a poor, vile, sinful Creature, and can with some feeling say, chief of Sinners, and least of Saints, but in this particular matter I have often said, I wish my Brethren could see through me, for I know not any design or design I have in it, in all the world, but only that the will of God might be done among us, his Kingdom be advanced, those Churches settled on right Bases, and flourish in the ways of Truth, Purity and Peace, and that the good of the Souls of men might be promoted both in this, and after Generations.

I am sorry to spend thus many Lines about the *Circumstances* of the Cause; the prejudices that are thence taken up against it, have drawn me thus far. But touching the matter itself, that hath been in debate between us (which I had rather be discoursing of) you may please to Consider at Leisure which of these three Propositions you would deny.

1. *The whole visible Church under the New Testament is to be baptized.*
2. *If a man be once in the Church (whether admitted at Age or in Infancy) nothing is to be considered as his, but what is common to all.*

If the Parent be in the visible Church his Infant Child is so also.

The first is proved by the Arguments for the *Synods last Proposition*, the second is plain from the *Current of Scripture*, and Confirmed under the *New Testament*, (besides other Reasons) from the Carriage of Christ and his Apostles towards the Jewes, who came into the Church by *membership* received in *Infancy*. The third must be owned by all, but *Antipædo Baptists*. The Frame of the Covenant, Gen. 17. infers it, and M. D. impudently *Essay*, p. 103. grants that the Promise of the Covenant does not rest at the *Infant Child*. These three things are all of them true, and of all our great Divines, as well as of the Scriptures.

In to make Confirmation to observe desirable, that in the way of succession baptizing in Children of all that had a standing in the visible Church (though with too much *Laxeness* and *Corruption* for want of

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Discipline) the Lord hath continued *Religion* among *Christian People* from Age to Age, whereas the like Continuance and Preservation of true Religion could not have been hoped for, nor probable in the contrary way.

It was never heard of in the world from *Abraham* to this day [since God appointed an *entering Sign*, or such a *Livery* to be worn by his people to distinguish them from the world] that a people did Continue for any length of Time to be Religious, who were either all, or the greater part of them *uncircumcised* or *unbaptized*.

The laying aside of *Circumcision* among the *Adonians*, for that they did beimes lay it aside, may be plainly gathered from *Exod. 4. 24, 25* was quickly followed with the utter Loss of all true Religion among them, and other of the Posterity of *Abraham* and *Naturals*.

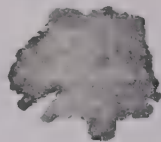
I know the bare having of Baptisme does not alwayes keep true Religion secure: it is, that the want of it will quickly lose Religion among a people. To say that a people may be Religious well enough without Baptisme, would be to reflect upon the wisdom of Christ, in appointing such an *external Sign* of *Christianity*, which surely was no needless thing; It is enim to see that in the way your self and some others of the bigger part of the people in this Country will in a little Time be unbaptized, Mr. D. sayes in his *Essay*, pag. 57. that our *major members* as he calls them, will soon be a far greater number then his *sheep* and *Lambs*, i. e. then his *immediate* and *mediate members*, both of them, and all the Generations of these *major members* [as he calls them] he would have unbaptized, now I leave it to Consideration, how *subversive* to Religion this will soon be, as also how absurd a thing that a *Christian* professing people, yea, eminently *pious* people, and of a more reformed temper, than ordinarily the world is known. [As through grace the bulk of people of this Country, yea, and of our members not in *full Communion* yet are] should so soon be the body of them unbaptized, as if they were all a *Christian*, but not *Heaven* People. Let me add thus farther to this *ration*, all *Disciples* or [*Acts 11. 26.*] *Christians* are by Christ enjoyed to be baptized; *Math 28. 19* *Acts 11. 26.* states it upon the people that are called [named or counted] Christians, I know there are that arrogate to themselves the Name of Christians who are *manifest Anti-Christians*, as *Popish*, *Abiists*, &c. these may be excluded, but those who [in regard both of their belief and practice] do justly and rightly retain the Reputation of Christians, as they that are described in our full Proposition, and the Generality of the People in this Country cannot be deyr'd to do, surely *Christ's Injunction* doth include them.

We may observe that Congregational men in England are not without thoughts and studies for enlargement of Baptisme. Doctor Owen in his late Catechisme, is plainly with us in the main Substance of the Cause, viz. the baptizing of those we plead for, though it seems he would have them baptized in another Notion. For when as in *Question 38* he makes the proper Subject of Baptisme to be *professing Believers and their Infant Seed, it is plain he intends Baptisme to many, who* (according to his Platform) are not in full Communion, or may not come to the Lords Table, nay, are not (with him) so much as joynd members of a particular or instituted Church, but are only professors of the Faith, Compare *Question 19, 39, 47 & 49.* And I suppose, there are Expressions to that purpose in other writings of his, which I have not now by me. The same thing may be Contained under the Expression at the meeting of the *Savoy* in their *Confession of Faith, Chap. 29. These, & the Infants of one or both believing Parents are to be baptized,*] using therein the words of the *Assemblies Confession*, and we know in how large a Sense they take the word [*believing*] when as they say in *Chap. 26. These, &c.* The whole body of men throughout the world, professing the Faith of the Gospel, and obedience unto God by Christ, according unto it, not destroying their own Profession by any errors, everting the Foundation, or unbecomings of Conversion, are, and may be called the *visible Catholic Church of Christ.*

How plain is it, that the persons which Children we would have baptiz'd are *professing Believers according to Doctor Owens Expressions*, believing Parents in the Assemblies Sense, and such Professors of the Faith of the Gospel, and of obedience to God, as do not otherwise destroy that Profession, all which (say the *Savoy meeting*) are of the *visible Catholic Church of Christ.* And I suppose, they would not have any part of the *invisible Church* left unbaptized. 'Tis true they say, this *visible Catholic Church of Christ* as such, is not intrusted with the Administration of any Ordinance, but they may mean, as many do expressly hold, that a person Administring Baptisme must be an Officer in a particular Church, though the Subjects baptized may be of the *Catholic Church.* How ever with *Catholic professors* as they here describe, are qualified for Baptisme, it taking hold of the Covenant in a particular Church be (in their mind) further needful, ours do that.

You may hereby perceive, that you stand almost alone, while you are against the baptizing of such as are described in our *5th Proposition.* Whether they should be baptized as in a *Catholic*, or in a particular Church, is another Question, And I Confess my self not altogether so

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So peremptory in this latter as I am in the thing it self. I wish that they ought to be baptized] yet still I think that when all Stones are turned, it will come to this, that *all be baptized are, as though it be under Design in particular Cherches, your self and those say in the Ministry here, that dissent, do know a greater weight then it may be you are aware of.* For the People in the Country live in a manner no Arguments to object but this, some of your selves, some of the Ministers are against it: I have lately in Courte of Exposition gone over *Ex. ch. 4. 24.* as formerly over *Gen. 17. 9-14.* And the more I look into such Texts as make the more awful they are to me, to make me fear, lest we should be wanting to do the will of God in this particular, and lest the Lord *should be thereby displeased.* And I am afraid that we do not our duty while we let a matter of so great moment, and of such publick and Practical Concernment as this is, lye by from year to year, without using more means to bring it to an issue, and to come to some settlement therein.

Thus you see with what Freedom I have opened somewhat of my heart to you about this matter, had I not been Confident of your *Candid Acceptation* thereof, I should not have done it.

I do affectionately thank you for your Remembrance of me before the Lord, and desire a Continued Share therein, hoping that I am not, and shall not be [in my poor measure] unkindful of you, whom I have a real respect for, and do heartily love in the Lord.

I am not without hope, that we may be yet of one mind before we die, [And I am ready to think that we had been so ere this, if you had been pleased to attend and pursue a *free Candid and through Debate* of matters *verbally*, and happily if some such Courte were yet taken amongst us that live here about, it might effect an accord.] But however I hope we shall meet there, *ubi Lutherus cum Zuinglio optime se convenit.* The Lord direct all our paths for us, that we may be found walking in the ways of Truth, and Peace, to his Glory, be good to others, and rejoicing of our own Souls in the day of Christ. In whom I am

Cambridg. Decemb^r.

Yours unfaindly

Jonathan Mitchell.

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